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MEMOIR OF THE REV. ROBERT HYDE, OF SALENDINE NOOK,
YORKSHIRE.

BY THE REV. JAMES MACPHERSON.

THE Rev. Robert Hyde was born at Marsden, near Colne, in Lancashire, in the year 1756. The days of his childhood and youth, like those of most other young people, were vanity; but it pleased God in early life to reveal his Son in him, and to call him by his grace. When about sixteen or seventeen years of age, he was brought under deep concern about the salvation of his soul; but falling in with persons of defective views of divine truth, he was led to seek peace to his troubled conscience by the works of the law, rather than by the perfect righteousness of Jesus Christ. For a time, he became a proud, self-righteous Pharisee, and, to use his own words, thought himself as good as any one, and in a fair way for heaven. About this time it pleased God to afflict him with a dangerous fever which prevailed in the neighbourhood, so that his life was despaired of. It was during this affliction that his mind underwent an entire change. The foundation of his good works gave way as the sand; his righteousness appeared as filthy rags before his eyes. Finding himself utterly destitute of a righteousness by which he

could be justified, he was led to see that the perfect and immaculate righteousness of the Son of God formed the ground of the sinner's justification, and his title to eternal life. Thus, in great mercy, God brought him into the bond of the covenant under the rod of affliction.

To a woman who was accustomed to visit him in his illness, and who exhorted him to keep up his faith, saying, that if he died he would go to heaven and all would be well, he replied, when his mind had undergone this important change, "No, Mary; if I had died in the state I was in I should have gone to hell." How important is it that those who visit the afflicted and the dying should deal faithfully and wisely with their souls, and not send them down to the chambers of death with a lie in their right hand!

Mr. Hyde attended occasionally among the methodists, who had lately come into that neighbourhood, and was accustomed to speak at their meetings; but, as he referred for proof of all he said to the scriptures, and as the meaning he gave of many passages was not in accordance with their views, the people

became jealous of him as verging towards Calvinism. About this time the subject of believer's baptism arrested his attention; and, after serious thought, and much time spent in prayer to God, he was publicly baptized, on a profession of his faith, in a river at Colne, by Mr. John Stuttard, about Christmas. On going to the water, a religious friend amongst the independents said to him, "Robert, I would stay at least till it is warmer weather." His only answer was, "I do not know that I shall live to see warmer weather;" and straightway he was baptized, the ice having to be broken for the purpose.

The small baptist church at Colne, which he now joined, requested him to speak at their meetings, and, afterwards, to preach before the church. After many entreaties he complied, and the people were unanimously of opinion, that God had conferred on him gifts for the work of the ministry. In accordance with their earnest solicitations, he laboured for a short time as an itinerant in the neighbourhood.

About this time he entered into the conjugal state with Mary Walton, the beloved companion of his life, a woman of great piety. By her he had a family of no less than fourteen children: five still survive, all of whom the venerable parent had the satisfaction of seeing members of the church under his pastoral care. His eldest son, John, has been called to the deacon's office, and frequently exercises his gifts, to the edification of his brethren.

The baptist church at Cloughfold, in his native county, being destitute of a pastor, invited Mr. Hyde to supply the pulpit, which he did, and shortly afterwards became their pastor. With this people he continued nearly nine years, leaving behind him, as the result of his labours, many first-fruits unto God.

Mr. Wood, the excellent and highly-respected minister of Salendine Nook,

during his last illness, strongly advised the people of his charge to endeavour, after his decease, to obtain Mr. Hyde, as the most suitable person he knew, to fill the pastoral office among them. He complied with an invitation to visit Salendine Nook for a month; and, in 1795, at the unanimous and urgent call of the people, he removed to that place. There he continued an honoured and successful minister for forty-three years; during which period numbers of precious souls have been brought to God; the place of worship has been greatly enlarged; the church and congregation multiplied: these, together with the many graves of departed saints which every where meet the eye in the burial-ground, bear testimony to the success with which the ministry of Mr. Hyde was crowned. He found the people poor and few in number, and left them numerous and wealthy.

To delineate the character of the venerable man who for the space of forty-two years so honourably filled the pulpit at Salendine Nook, is no easy task. He was not distinguished so much, however, for any one quality, as by a very happy union of all those virtues which form the measure of a perfect man in Christ Jesus. There was in his whole appearance and manner an air of primitive simplicity. Every one approached him with feelings of respect. His hoary head, his expanded forehead, and the sweet benevolence of his countenance, powerfully arrested the attention of a stranger. The eye no sooner saw him than it blessed him. That idea which the mind forms of what the Christian minister ought to be, it at once realized in him; and numbers who had only a single interview with him never forgot him. Seldom has the grace of God been more honoured, and the transforming influence of the gospel more conspicuous, than in the character of Mr. Hyde.

As a preacher, he eminently excelled. He was never privileged with any of those classical or literary advantages which many enjoy in early life; but God designed he should be a preacher, and he proved himself a workman that needed not to be ashamed. From an impediment in his utterance, strangers at first found it difficult to understand him; but this was soon got over, and when once the ear and attention were given to his discourses, the judgment and understanding were resigned to his instructions; and hearers who once accustomed themselves to his ministry were generally attached to him through life. Jesus Christ was the theme of his ministry, in the glory of his person, the perfection of his work, the offices which he sustains, and the relations in which he stands to his people. His discourses were distinguished by rich variety in the matter. They were exceedingly simple in their structure and full of thought, generally the exposition or enforcement of some doctrinal or practical truth, and one text frequently occupied the whole sabbath. The illustrations were for the most part drawn from the scriptures; the divisions were always natural and such as the hearers could easily remember; and of his language it might be said, it was a transparent medium to convey heavenly and eternal truth. He daily studied the Bible, and seemed to have it in his head and his heart.

As a pastor, he fed with knowledge and with understanding the flock over which the Holy Ghost had made him an overseer. He had a happy command over his own temper; and whatever matters of uneasiness might at any time exist, he treated every member with courtesy and Christian kindness. He secured not only the confidence, but the esteem and affection of all. In the church he was like a father in the midst of his family; he ruled, not with a rod,

but in love; and it may be safely affirmed, in the language of one of the members, that no man sought less to rule, and yet no man ever had more influence in the church. His pastoral visits, that very difficult part of the minister's duty, endeared him to the families of the people. No sooner did he enter the house than every countenance beamed with pleasure; and his conversation, which was always with grace, seasoned with salt, was listened to with attention, and many of his wise and practical sayings are interwoven with the earliest recollections of the children and the dearest remembrances of the parents.

As a Christian, he eminently adorned the doctrine of God his Saviour in all things. His life was a continual sermon. Whatever the ungodly and profane had to say against professors, all acknowledged that Mr. Hyde was a good man. Not only did he enjoy the esteem of the members of his own, but, in many pleasing instances, that of his Christian brethren of other denominations. In points in which he could not accord with their opinions he agreed to differ with them, seldom giving offence to any. On one occasion, when somewhat roughly assailed by a pædobaptist brother on the subject of baptism, he listened in meekness and silence, and then answered, in his own happy manner, "Well! well! my brother, you shall take down your infant to the water-side; and we will take the repenting, believing sinner by the hand; and then leave the people to judge which is most like the New Testament."

When old age and increasing infirmities rendered it necessary that a successor should be appointed to the duties of the pastoral office, the occasional appearance of the subject of this memoir in the pulpit afforded the highest gratification to the people. The effect produced on the congregation on such

occasions was deeply interesting. As he ascended the pulpit stairs when more than three score years and ten, palsied and trembling with age, every countenance was lighted up with pleasure, and the tear stood in many an eye. He would often apologize for his appearance, but would add, in the strikingly appropriate language of the apostle, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." During the early years of Mr. Hyde's ministry at Salendine Nook, he had, like many others, to struggle with poverty; but the liberality of the people, and his consequent comfort, increased in his latter years; and when, two years prior to the close of his life, he resigned the pastoral office, the church and congregation, greatly to their honour, engaged to give their aged and retiring pastor £60 a year during his life. The amount he received exceeded this sum.

Mr. Hyde possessed naturally a sound and vigorous constitution, and enjoyed through life a large share of good health; but age and infirmities brought down the mortal frame. His last illness was but short, not more than a fortnight in continuance; yet he was the subject of strong pain upon his bed. Throughout the whole conflict his faith in the divine Redeemer remained firm, and the same unshaken confidence in his covenant God which distinguished him through life was his support in death. The ground of his hope in the prospect of eternity was the complete atonement and perfect righteousness of the Son of God. He closed his eyes, ascribing his whole salvation to that rich and sovereign grace which so often formed the theme of his ministry on earth, and the praises of which he now celebrates in heaven. To him death was not only disarmed of all

its terrors, but had become an object of intense desire. He seemed to dread coming back again into the world. His work was done; his Lord was in heaven; many of his beloved brethren had joined the spirits of the just made perfect; and he longed to be with them.

In his various visits to the dying bed of this good man, the writer of this memoir caught a few of his last sayings, which will be read with the deepest interest by all who knew him. On one occasion, referring to the pain of body which he felt, he said, "I did not know that I should feel thus; but 'shall we receive good at the hands of God, and shall we not receive evil?'" And, raising himself up, said, "'Oh that I had wings like a dove! then would I flee away, and be at rest:' but I have no strength, you see." And then, with a placid smile on his countenance, as he sunk again exhausted, saying, in his well-known phrase, "Well — well! Come, come, precious Saviour!—come quickly!" After a few moments he said, "Ah! good doctor,"—referring to Dr. Steadman,—"I could have liked you to have stopped for me; but you are better gone home." Shortly afterwards, as if taking a view of himself, and lifting up his trembling and withered hand, he exclaimed, "Poor creature! What is man! Dust—dust—dust!" Then, giving way to his earnest desire to depart and be with Christ, he said, "Come—come—come!" and in the most beseeching and supplicatory tones of voice, added, "Oh, my Father! Oh, my Father! Take me!—take me!" as if he saw the everlasting arms outstretched and ready to receive him. Those who witnessed this scene will not easily forget the tender, pleading tones of his voice, and the "Abba, Father" spirit that was breathed in these words. On another occasion he said, "I want to look within the veil." On being reminded that it was a rent veil, "Yes," he replied; "from the

top throughout." "I did not think," he said, "of leaving you so soon; but I had no desire to live another year." And then, lifting up his eyes, and as if fixing them on heaven, he said, "Come, Lord Jesus! Oh, come quickly!" It was observed, that as Jacob blessed his children ere he gathered up his feet in his bed and died, those around would like to receive his parting blessing; he took the writer by the hand, and said, "May the Lord bless you, my dear brother; and may the church long live in love and peace under your care."

In this frame of mind this venerable servant of God fell asleep in Jesus, on the morning of May 10, 1838, in the eighty-second year of his age, and the forty-third of his ministry. His happy soul is now filled with the glorious visions of the heavenly world, and has joined the spirits of Clayton and Wood, his

predecessors in the office of the ministry at Salendine Nook, and those of his brethren Fawcett and Steadman, and others, with whom he lived on terms of endeared Christian communion on earth. His funeral was attended by a number of his brethren in the ministry, by whom he was greatly esteemed, and a large concourse of spectators and mourning friends. The funeral sermon, which the revered president of Bradford College, Dr. Steadman, had engaged, at the special request of the subject of this memoir, to have preached, had he survived him, fell to the lot of the writer, and was delivered to a very numerous and deeply affected audience, from Ps. xci. 16, a passage chosen by the deceased.

"The memory of the just is blessed," and ought to be embalmed in the memorials of the Christian church.

THE PERSECUTIONS OF DAVID.

III. THE FIRST TRIALS.

"The graver noon of manhood came,
The full of cares and fears;
One voice was in his heart,—the same
It heard through childhood's years."

WHEN Paul, in his Epistle to the Romans, affirms, that on a person being justified by faith in Christ Jesus, his life becomes one of peace with God, and of joyful expectation of eternal glory, an opponent is supposed to reply, that such a representation is wholly groundless, forasmuch as the sorrows and tribulations of the believer prove that God is totally indifferent to his welfare.

The apostle in reply adopts no devious or vacillating argument; but seizes at once upon the very ground of the objection, and boldly makes it to sustain his assertion. "Consider," says he, "the

object of my hope:—eternal intercourse with a holy God. Such a privilege I cannot enjoy without previous moral preparation. In vain I cherish the expectation of it, if opposition to the divine nature and the divine law continue to reign in my heart. The hope is rational only if my tastes and enjoyments are found to be approximating to those of that heavenly community with which I desire to mingle eternally.

"But how shall I attain this personal excellence? If the course of the present life were ever delightful, should I find patience, and meekness, and faith

advancing in vigour? If the world were ever friendly, should I be driven to find my happiness in God? Assuredly not! But, when all is the reverse—when my path is rugged, and the world hostile—then do I find opportunity for the exercise of those virtues which exist in all their glory above; then am I constrained to search for happiness in communion with that Being whose presence constitutes the blessedness of heaven. Tribulations, therefore, instead of abolishing, establish my hope; for tribulation promotes personal holiness, and personal holiness is an essential qualification for glory.”

This is the object to which divine providence consecrates affliction: and we, therefore, do not long trace the course of any believer without finding it interspersed with trials. The impressions of the most diligently improved retirement are not of themselves sufficient to mature the character. We require the graphic instructions of actual life, and the stern discipline of sorrow. After David had silently communed with his Father in the mountain solitudes of Bethlehem, and been led forth with honour into the presence of the great and noble, it might be anticipated that his divine Instructor would provide some such means for convincing him of the instability of earthly greatness; of the subjugation of all men to the will of the Most High; and of the consequent propriety of fixing all hopes on his infinite mercy, and of committing all interests to his sovereign disposal.

A succession of trials, evidently intended to produce these effects, now comes rapidly under our attention. Soon after the conquest of Goliath, when Saul and David were returning together from further conquests over the Philistines, it happened, as they passed through various cities, that the women came forth to meet them, with instruments and dancing. It was customary

at that period (as indeed it still is in oriental countries) to make such demonstrations of respect on triumphal occasions. After the passage through the Red Sea, Miriam, with her attendants, celebrated the deliverance with music, dancing, and triumphal song: and when Jephtha returned from his successful expedition against the Ammonites, the victory was celebrated in the same manner by his daughter and her countrywomen. The season was one of high excitement, when there was no aim at a literal narration of events; but when the imagination had perfect freedom to indulge in glowing and exaggerated pictures. The manner, however, in which the triumphal chorus was constructed on this occasion, was certainly not felicitous; and a less envious and sullen monarch might have felt himself aggrieved. One company of women raised the words, “Saul hath slain his thousands; to which another company responded, “David, his tens of thousands!”

This unhappy comparison struck the gloomy and foreboding mind of Saul with the force of a prophecy. He imagined he heard in the words the prediction of his own dethronement, and the knell of his own ascendancy in Israel. The idea sunk into his heart; “and it came to pass on the morrow, that the evil spirit from God,” invited, no doubt, by his malignant passions, “came upon him, and he prophesied.” David was playing on the harp in order to soothe the mind of the king, who had, the while, a javelin in his hand. Without giving any warning, and feigning probably to be under the influence of uncontrollable excitement, such as the prophets frequently experienced, he launched the javelin at David. The omnipresent God interposed, and preserved his anointed!

When Saul perceived that the weapon did not take effect, though flung by his tried and skilful hand, he looked upon

the fact as extraordinary, and could not resist the unwelcome conviction, that Jehovah befriended the young man. Such an idea, in the earlier part of his life, he could easily have outbraved; but now, conscious criminality deprived him of courage. He feared to lay his own hands on David, and therefore resorted to a more insidious and treacherous policy: "I will not myself touch him," said he, "but let the hand of the Philistines be upon him." Accordingly, to impel him to encounter great personal risk in battle, he promised him the hand of his eldest daughter. To this honour he was entitled, in consequence of his victory over Goliath; he nevertheless forgot the injury, and continued the warfare. His moderation and courage were in vain. The promise of the king, made in falsehood, resulted in the basest treachery; for, when the conditions were honourably fulfilled, Merab was awarded to another. This must have been extremely galling to a generous and upright spirit, and was probably intended so to exasperate his mind as to lead to the commission of some overt act of rebellion, or, at least, of such extravagance as would justify his destruction. But the Spirit of the Lord was with him, and by enabling him to suppress all revengeful emotions, conferred upon him a higher honour than did all his victories; for "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."*

There was yet a third exposure awaiting him. Some time afterwards, the younger daughter of Saul, struck by his heroism, and encouraged by the friendship of her brother Jonathan, "loved David." Saul was informed of the circumstance, and trusting that it would enable him the more securely to effect his murderous purpose, was pleased

with it, and accordingly requested his servants to propose a union. David, having already sufficiently experienced the treachery of Saul, and being afraid, even for the greatest benefit, to place himself within his power, declined the proffered honour, on the ground of his poverty. This was precisely what the king desired. With every appearance of friendship, he replied, that he required no other dower but a hundred foreskins of Philistines, slain by his own hand. No proposal could have been more insidious; for the danger of such an enterprise was extreme, while to decline it would not have been consistent with the character of a warrior. Dangerous, therefore, and deadly as it was, it must be undertaken. He and his thousand men at once advanced to the conflict; the nation in the meantime trembling for the safety of its general, and Saul secretly exulting in the success of his machinations. But "happy is he who hath the God of Jacob for his help; whose hope is in the Lord his God:" for as David doubtless went forth to this dreadful field under the assurance that he was about to destroy the enemies of the true church, so was the shield of the Most High extended over him, and he came off again victorious. We are informed, that "he and his men slew of the Philistines two hundred men;" but as "slew" is in the singular number, we are to understand that the victory was gained by single personal combat. The king would gladly have receded from his promise in this instance also; but it had now become impossible; and "he gave him Michal his daughter to wife."

It is not difficult to perceive how this quick succession of trials was subservient to David's spiritual improvement. When he was placed amid duties too great for a single arm, and required of him with the express intention of procuring his destruction; and yet was en-

* Prov. xvi. 32.

abled to discharge them, not only with fidelity, but with unexpected and unparalleled success,—it was impossible for him not to be filled with unwonted gratitude to the ever faithful and merciful Jehovah: faithful in sending these dangers when they were required to counterbalance an otherwise overwhelming prosperity; and merciful, in sending with them a “way of escape, that he might be able to bear them.”

Those virtues, too, by which he was to be adapted to the duties of his subsequent life, must have acquired a great additional energy. Without exercise, it has already been remarked, Christian excellencies remain comparatively feeble, as it is not without the blast of the tempest that the oak is nurtured into vigour. How must the repeated treachery of his master have strengthened the patience and forgiveness of his heart! How must his reckless commands to tread upon fields of blood, have given power to the principle of obedience! How must the dangers which were seen to attend all earthly prosperity, have confirmed his faith in the things that are “unseen and eternal!”

Nor is it to be forgotten, that by these repeated victories, divine providence was so affecting the minds of the whole empire as to attach it to his fortunes. It was highly important to his personal protection, as well as to his successful passage to the throne, that the impression of his piety and valour should be both deep and universal; and already, we are informed, that “all Israel and Judah loved David, because he went out and came in before them.” An amazing additional weight of obligation is laid upon every Christian, by the circumstance, that the ungodly are perpetually deriving impressions from his conduct! Influence is inseparable from every man, and is exercised independently of his choice. Even when it is imagined that no act of any import-

ance is transpiring, spectators may be deriving convictions which have their issue in eternal life, or, it may be, in everlasting death. A person who had resisted parental instruction, and ministerial counsel, and all scriptural warning and invitation, was once arrested by the peaceful and submissive conduct of a Christian woman, under great affliction. Coming, with tears in his eyes, and filled with awe of some unapprehended supernatural influence, he entreated her to inform him what was the cause of her happiness, under such an accumulation of sorrows. The question was soon answered. The gospel, thus enforced, was savingly embraced, and that silent mourner was to him the only effectual preacher! Mr. Innes, in his work on “Domestic Religion,” relates that a young man, on his ordination to the Christian ministry, when giving an account of the divine conduct towards him, related, that at one period of his life he had nearly been betrayed into the principles of infidelity: but that, when assailed by infidel reasonings, there was *one* argument in favour of revealed religion which he could never overcome; one argument which effectually defied his power; and that argument was, the holy and consistent deportment of his own father! This, it would appear, he had been marking with silent attention; and what he beheld had been made, through the blessing of God, the instrument of preserving him from the fatal abyss into which he was in danger of falling.

Thus may you, beloved reader, although unable to promote the glory of Christ by the skill of your reasoning, or the force of your language, “by well-doing, put to silence the ignorance of foolish men;” the wilful infidel and the hardened sinner, whom other means have failed to influence, may “by your good works which they shall behold, glorify God in the day of visitation.”

ON THE EVILS OF THE DEMOCRATIC PLAN OF CHURCH GOVERNMENT.

BY THE REV. JAMES VENIMORE.

By the democratic plan is intended that which gives to all the members of a church an equal voice in its government. It may be easily shown that this is the plan of the apostolic churches, and accords with the will of Christ; yet our opponents exultingly exclaim against it as the cause of serious evils. They argue that it fills our youngest and most ignorant members with self-importance; that, under it, troublesome men gain influence in our churches; that it leads to the formation of hostile parties; that it makes the minister the slave of the people, fettering the freedom of his actions; that it leads him to conceal the truth, and to countenance or connive at errors, in doctrine and in conduct, which demand vigorous correction or reproof.

Now it would be no difficult matter to show that those who make these complaints quite forget the state of their own communities. Some of the evils charged upon our system, and existing, if at all, as rare and lamented deformities, are in the churches of our accusers the rule, instead of the exception; and if they avoid other mischiefs to which we are exposed, it is only by the prevalence of worse and more fatal evils.

Such recriminatory charges might easily be brought and proved; but it is far more important to ascertain if the evils alleged against us really exist, and to discover the means of removing them.

Let it be acknowledged, then, that weak-minded and ill-informed persons amongst us are apt "to think more highly of themselves than they ought to think;" let it be confessed that in our churches, where "all should speak the same thing," parties are sometimes

formed, and troublesome men gain influence and power; that they endeavour to control the minister in his preaching and conduct, and that it may require a considerable degree of courage to act independently in their presence, to preach offensive truths, and boldly to reprove their errors and their sins.

It may, likewise, be owned that there is a degree of connexion between these things and the principle upon which our church government proceeds; occasionally a young man makes himself ridiculous, and annoys others, by a pertinacious exercise of his right to speak and vote at our church meetings, who could not so distinguish himself in other communities.

Farther, the equal diffusion of power in our churches affords opportunity of gaining influence to men whose qualifications, personal or circumstantial, are in their favour. A wealthy man is of course likelier than another to obtain this influence; but the deacons have peculiar facilities for it. In the first place, they are frequently chosen from the wealthier part of the church; then, the office of deacon is a distinction; it places the holder of it prominently in view; and it gives him, next to the pastor, the lead in the management of church affairs: besides, the deacons have the disposal of the money collected for the poor at the Lord's table, and even this may possibly have its weight.

Now the possession of influence is not necessarily either a fault or a mischief; it may be possessed unsought, the spontaneous result of character, wisdom, and activity: and such influence is generally advantageous; the more men of feeble

minds and limited information are guided by the wise, the energetic, and the good, the better for themselves and for the church of Christ. But it is not always so; there is, in the church as in the world, many a man who loves power; and he may seek it by unworthy means; he may practise upon the minds of others; he may favour and flatter them; or he may persuade them he is a man of great wisdom and piety, whose advice they will do well to follow. A man of that sort is ordinarily a dangerous man, ever ready to collect his adherents into a hostile confederacy against those who resist his will.

Unhappy, indeed, is the pastor of such men, especially if they are deacons. Should his views of the gospel be more accurate than theirs, they will listen to him, not to learn, but to judge and to condemn; they will alienate the affections of many; they will perhaps diminish his income; they will embitter his life, and, it may be, compel him to seek peace and usefulness in another sphere of labour. And the condition of the church is as lamentable as that of the pastor; it cannot enjoy peace longer than its proceedings accord with their views; the first difference of opinion will bring on the inevitable collision, with all its injurious results.

Nor is the actual interference of a litigious man the only evil to be dreaded from his presence: the fear of his opposition, the efforts to avoid it, the temptations to dishonourable truckling, the anxieties, the embarrassments,—all are to be reckoned as parts of the injury such a character occasions to the church.

It has been acknowledged that the evils thus described find, on the democratic plan, great opportunities of development; but the *cause* of them is to be sought in the individuals. They must be very ignorant of their due position; vanity, pride, ambition, self-will, must predominate in their minds over desire for the welfare of the church and the

glory of God. But if this be the case, it is plain, either that their character is radically defective, and that they should not have been admitted to the church; or else, that they greatly need instruction in the ways of righteousness. As members of the church they ought to have received that instruction. The command of the Lord Jesus includes both discipling before baptism, and teaching afterwards; and it is edifying to observe that, in this instance as well as others, the excellency of God's plans will be displayed in proportion as we adhere to his precepts; and the evils which occur when they are neglected may well be esteemed a chastisement for that neglect.

The counsels, therefore, which suggest themselves for improving the operation of our system will have no tendency to alter the apostolic plan, but rather to exhibit our deviations, and to urge its more rigid observance.

First, then, let care be taken that only those be admitted to the fellowship of the church who are under the influence of real religion. Thus none will possess power but those who have grace to use it in a proper spirit.

Secondly, let the church be carefully instructed in the nature of practical Christianity, and in the duties of church members, and the objects and limits of their power. The former of these ends will be accomplished by giving to this topic its due share of attention in the ordinary services of the sanctuary; another opportunity must perhaps be chosen for the latter; it may suffice to allot more time to church meetings, and to spend it in giving the needed instruction. But, whatever be the suitable time, such instruction must at some time or other be given; and given carefully, completely, and repeatedly, if the church is to be delivered from those unlovely scenes which spoil its peace, and afford its enemies their most plausible topic of exultation. This will impose additional labour on the minister; but he himself

will probably reap a large proportion of the benefit.

All this, however, implies that the minister is himself well-instructed on these points; a matter of equal necessity to the welfare of the church in another view. It is his duty to preside over its deliberations; and this should be wisely done. Nor is it an easy thing; to "rule well" must always be more difficult in a democratic body than in one of a different character. Nor is it a thing in which he may trust the extemporaneous promptings of his own mind; good sense may do much, guided by simplicity of purpose; but something more will be found needful in the course of a pastoral experience at all diversified. A pastor has to deal with men of various temperament, and different degrees of information and intelligence; he has to guide and control the deliberations of a church, without interfering with its freedom; he requires, therefore, much knowledge of human nature; he needs to be furnished with principles and a plan; to have clear ideas of his own position, and that of the persons over whom he presides, and to know the proper times and degrees of yielding and resistance. Perhaps it is almost a sufficient reason for the dissensions which grow up among us, that young ministers are called to take pastoral charges, without having paid any serious and systematic attention to this important branch of their duties. Experience, indeed, they will gradually gain, and so at length their deficiencies may be supplied: but the cost of this experience is often bitter pain to themselves, and serious and lasting injury to the church of Christ.

Thirdly, let much discrimination be exercised in the choice of deacons. Perhaps it is right that most of them should, if possible, be men of some property; because they should set an example of liberality, and because a large part of their business is the collection

and disposal of money; and men who are placed above want will be most likely to avoid suspicion. But let none, however wealthy, be appointed to the deacon's office without better qualifications; let care be taken that they are well-instructed men; and, above all, that their piety is real and ardent. Let them be men of disinterested and noble minds, loving the church and the interests of religion much more than their own will; and let inconvenience be endured from a lack of deacons, rather than improper persons should be appointed. It will be well for the church of Christ when the qualifications of deacons, as described in his word, are more carefully regarded.

Fourthly, let our churches take cognizance of every kind of sin, according to its enormity, nor refuse to notice the indulgence of an improper spirit and of unholy tempers, by the exercise of discipline for their correction.

Lastly, let the practice be adopted of setting a wise and holy brother, either of the church in which a contention arises or of another church, "to judge," in case of a disagreement. Let the church be prepared for this by previous instruction; and be taught the absolute duty of yielding cordially and finally to his decision. Nor will it be wise to put off such a reference till parties are formed and strengthened, and feelings exasperated; to be successful, it must be done speedily, before reason and piety are overborne by passion.

These counsels are few and simple; yet they might be the means of preventing or terminating many unseemly contentions, "by reason of which the way of truth is evil spoken of," and the churches of Christ are harassed and brought low. At least, the subject deserves attention. Let us not conclude that the evils described are necessary to the system we have chosen, till we are certain it is fully and faithfully carried out.

GOOD PREACHING.

From an American Periodical.

CERTAIN of the disciples are always hearing good preaching. It is difficult to catch them out of temper with what they have heard, after an evangelical sermon from any quarter. The secret is, they are always hungering after the truth; and they have not learned the art, so common of late, to be captious, critical, and over-nice, about the mode in which it reaches them. Truth is an angel of such beauty and loveliness, that when she alights at their door they are so glad to see her that they forget whether she came in a coach and four, or in some less pretending vehicle. They are in such straits for spiritual food that they will receive it thankfully at any man's hands.

We do not think we wish certain disciples harm when we wish they might be seized with a raving appetite for the sincere milk of the word. It would not hurt them "to pant after it as the hart panteth after the water-brooks, and to long for it as in a dry and thirsty land where no water is." Then would they rejoice over crumbs, if they could not get loaves; and very coarse food, and humbly served, would gladden them.

Some are always in trouble about the preaching they have, because what appetite they are blessed with has respect, not to the repast, but the dishes on which it is served, and the waiters who bring it. They crave not the "butter," but the "lordly dish." Their longings are not for spiritual food, but for a splendid table, and genteel attendance. Hence they have multiplied sorrows over their poor preaching. The raven that feeds these prophets has not the right colour; if he only had white wings, or had a tuft of red feathers on his head, or if he was some other sort of bird, then they would be satisfied; and they are of a good mind to starve, because they cannot be gratified in the thing. They do starve. You can see them pine and languish, till they are the leanest kine in Zion. "It is their poor preaching," they say, "that kills them."

We will not rebuke them with a sharp denial, as much inclined; but we do sincerely desire they may know what spiritual hunger is. This would cure them; and when they were well again they would be happy men. And their pastor would be glad too.

SONNET.

BY THE REV. E. S. PRYCE, A.B.

"Blessed are those servants whom the Lord when he cometh shall find watching."—LUKE xii. 37.

THE glorious morn is breaking o'er the earth;
 The streaks of daylight gild the eastern sky;
 Creation sigheth for her second birth;
 The church is travailing in agony.
 Awake! ye careless saints, who sleeping lie;
 The Lord is coming, therefore watch and pray;
 He will be with you ere the dawn of day;
 Behold, he cometh! Hear the bridegroom's cry.
 Saviour, as nestlings for the parent bird
 We fondly long for thee, and would not roam
 Beyond thy holy wings; then hasten home.
 E'en now by us thy gentle voice is heard,
 "Behold, I quickly come!"—'tis thine own word;
 Our joyful hearts reply, "Lord Jesus, come."

REVIEWS.

The Slave States of America. By J. S. BUCKINGHAM, Esq., Author of "*America, Historical, Statistic, and Descriptive.*" In Two Volumes. London: Fisher, Son, and Co. 8vo. pp. 587 and 588.

A Visit to the United States in 1841; by JOSEPH STURGE. London: Hamilton, Adams, and Co. 8vo. pp. 322.

Who that has the heart of an Englishman can be indifferent to the millions on the other side of the Atlantic who trace their genealogies to our ancestors, and speak our language? Who that partakes of our sentiments can be devoid of interest in the working of their institutions, analogous in some respects to our own, and in others dissimilar? Who that observes the portentous clouds gathering around the British horizon—that feels the burden of that oppressive incubus which weighs down the voluntary energies of the religious public here—or that considers the magnitude of those exertions which heathen continents demand, does not turn occasionally with fraternal desire and hope to America, earnestly wishing that its churches may become increasingly pure, zealous, and effective? From the evils which are crushing the temporal and spiritual interests of our own country, the people of the United States are free. The necessities of life are so abundant, that every industrious and temperate man is able to obtain sustenance for himself and his family, and may look round upon his children without those deductions from paternal pleasure with which British fathers are lamentably familiar. Unencumbered by state patronage or control, Christianity walks forth in freedom, recognizing the authority of but one Lawgiver, appealing to the hearts of men, and receiving in return their unconstrained homage and willing contributions. Nothing exists to hinder the people of the United States from enjoying as much happiness as can be possessed in this world, excepting evils which proceed from themselves, and which an entire submission to gospel principles would rectify. There are no external obstacles to millennial pleasures,

or præ-millennial usefulness, in the American community.

The reader cannot fail therefore to feel a lively interest in the reports of two such travellers as the authors of the publications before us. Mr. Buckingham is peculiarly qualified to form a comparative estimate of the condition of nations, by his travels in different quarters of the globe, by his intellectual habits, and by his good feeling in reference to morals, education, and universal liberty. He is moreover a candid observer, and one whose testimony generally carries with it internal evidence of faithfulness. His "*Travels among the Arab Tribes*" inspired us, many years ago, with a confidence in his integrity and adaptedness for investigation, which we have seen nothing subsequently to diminish. The volumes before us evince the practised traveller, and we may add, the practised author; furnishing such historical notices of the places and scenes through which he passed as would not fall under his observation on the spot, and yet would be convenient to his readers. They are some of the most interesting books of the kind that we have recently seen; and we believe that honest criticism will find in them very little to censure. Mr. Sturge is too well known to our friends to need an introduction now. His honesty and philanthropy are commonly acknowledged; his zeal is unquestioned; and, though we do not subscribe to every opinion expressed in this production of his pen, we acknowledge with pleasure that it is uniformly temperate, and generally judicious.

These gentlemen give very satisfactory representations of the support afforded to religious worship, and the accommodation provided for hearers, in both the northern and southern states. Mr. Buckingham says, "In no country, indeed, are places of worship entered or occupied with more reverence than in this, where every one seems to come, not as a matter of weekly ceremony, or habitual custom, but to the performance of a solemn duty, to which they give themselves up wholly during their stay there." After describing a service which he attended at Macon, in Georgia, he adds,

"This church, which would accommodate more than 700 worshippers, was built by twelve gentlemen, at a cost of about 30,000 dollars, or £6,000 sterling; they taking upon themselves the re-imbursement of their outlay by the sale of the fee-simple in the pews to resident families, each pew being considered worth 400 dollars; and they were nearly all taken or bought before the church was completed. There were certain free seats reserved for strangers or visitors, but not for the poor, as there are none so poor in towns like this as to be unable or unwilling to pay for a pew, if resident in the town. A moderate assessment, made by the elders and trustees, on the pews, provides the minister's salary, which is cheerfully paid; and never could there be a more striking proof than that exhibited of the sermon of to-day, that such dependence on the payment of his hearers does not prevent the pastor from speaking boldly to them, reproving them, and warning them against their most prevalent sins. The organ, which cost 1,500 dollars, was built at Philadelphia, and was the gift of a single individual. It is thus that the churches of America are voluntarily built, supported, and supplied, without the bitter contentions which divide the churches in England, arraying the flock against the shepherd, and the shepherd against the flock, in contentions about tithes, oblations, first-fruits, church-rates, and other claims."—*Vol. I. pp. 221, 222.*

On the same subject Mr. Sturge observes,

"There are few things more striking in the free States than the number and commodiousness of the places of worship. In the New England States, however general the attendance might be, none would be excluded for want of room. The other means or accompaniments of religious instruction are in the same abundance. How is it possible to evade the conclusion that Christianity flourishes most when it is unencumbered and uncorrupted by state patronage? What favoured portion of the United Kingdom could compare its religious statistics with New England?"—*Sturge, p. 173.*

For education, too, especially in the northern states, the provision made is ample.

"In the northern States, education, in the common acceptation of the term, may be considered as universal; in illustration of which it may be mentioned, that on the occasion of the late census, not a single American adult in the state of Connecticut was returned as unable to read or write. Funds for education are raised

by municipal taxation in each town or district, to such an amount as the male adults may decide. Their public schools are universally admitted to be well conducted and efficient, and combine every requisite for affording a sound, practical, elementary education to the children of the less affluent portion of the community. I need scarcely add, that in a republican government, this important advantage being conceded, the road to wealth and distinction, or to eminence of whatever kind, is thrown open to all of every class without partiality—the coloured alone excepted."—*Sturge, p. 170.*

"In short, whether I consider the religious, the benevolent, or the literary institutions of the northern States; whether I contemplate the beauty of their cities, or the general aspect of their fine country, in which nature every where is seen rendering her rich and free tribute to industry and skill; or whether I regard the general comfort and prosperity of the labouring population: my admiration is strongly excited, and, to do justice to my feelings, must be strongly expressed. Probably there is no country where the means of temporal happiness are so generally diffused, notwithstanding the constant flow of emigrants from the old world; and I believe there is no country where the means of religious and moral improvement are so abundantly provided; where facilities of education are more within the reach of all; or where there is less of extreme poverty and destitution."—*Sturge, p. 175.*

The selfishness of the human heart is however in every land the great obstacle to social prosperity. This can be effectually subdued by nothing but personal godliness, though in different circumstances it shows itself in different forms. In Europe it has more diversified objects to attract it than in America: there are stars, ribbands, honorary titles, and orders of nobility to divide its attention, so that the love of riches, though grievously prevalent, is not the only form in which ambition and cupidity are displayed. In the United States, on the other hand, wealth is almost the only permanent distinction to which an individual or a family can aspire, and it appears to be pursued with corresponding eagerness.

"The truth is, this passion for the acquisition of money is much stronger and more universal in this country than in any other under the sun, at least that I have visited; and in proportion to the strength of the passion, so is the weakness of conscientiousness, or the sense of justice, among all ranks. If money can be

made honestly, it is well; but if it cannot be made without breaking down some of the barriers which conscience opposes to its acquisition in the minds of honourable men, these must be demolished, and the money acquired; till, at length, the perpetual indulgence of the passion, at all hazards, causes it to increase, like the propensity of gambling, of dram-drinking, or any other vice, till it becomes ungovernable, and sweeps all before it!"—*Buckingham, Vol. II. p. 25.*

So strong is this principle, in connexion with that individuality of feeling which prevails among the citizens of the several states, that general interests which it might be supposed would be cherished with special affection, and objects of national attachment, are sometimes neglected.

"Of James Town, where we stopped, though it was once a large place, there is not now a single dwelling remaining. The only relic of its ancient buildings is a small portion of brick-work belonging to the first Christian church ever erected on this continent, and this fast going to decay! By any other people than the Americans, such a relic as this would be taken the greatest care of, enclosed, and preserved, as a precious memorial of the days of their forefathers. But, though there is much talk in the New England States of veneration for the character of the pilgrim fathers, and loud professions in the southern States of great veneration for their revolutionary heroes and statesmen, such as Washington, Jefferson, Franklin, Patrick Henry, Richard Lee, and others; both the Northerners and Southerners seem unwilling to testify their admiration by any thing more than words, which cost nothing; for when any expense is to be incurred, whether to enclose the rock of Plymouth, or erect the monument of Bunker's Hill, to honour the tomb of Washington, to preserve that of Jefferson, or to save this relic of the times of Smith, Powhatan, and Pocahontas, from destruction—no one seems willing to put their hands in their purses; but all is suffered to crumble into decay."—*Vol. II. pp. 441, 442.*

And the love of money proves itself in America, as it has done in the old world, a prolific root of all evil. Slavery, the opprobrium and curse of the United States, owes to this both its origin and its continuance. Mr. Buckingham states his conviction, derived from intercourse with the advocates of the existing state of things, that if the slave owners of America could but be persuaded that

they would gain more by setting their slaves free than by keeping them in bondage, they would all do so to-morrow; and that all their pretended alarms about insurrection, annihilation, and so on, would vanish like a dream. It is from this persuasion indeed that he derives his hope.

"The only ground of hope that I can perceive is this, that the real facts respecting the beneficial effects of emancipation in the West Indies must sooner or later become known to all the slave-owners in America; and when they can be thoroughly convinced by these facts, that the freedom of the negroes is not only perfectly compatible with the safety of the whites, but that their estates will yield them more profit under free labour than under slaves, and that their incomes will be increased, and their property rendered at once more productive and more secure; from that moment its speedy accomplishment will be secure."—*Vol. I. p. 575.*

If this opinion be correct, general emancipation cannot be very distant. As knowledge advances, evidence will be received that the system is injurious to the community at large, and to the interests of the master as truly as to those of the slave. Mr. J. J. Gurney has shown this in the account he has given of the results of emancipation in the West Indies; and the facts before us relating to the slave states of America lead, with equal directness, to the same conclusion. Even in a pecuniary point of view, slavery is eventually a bad speculation. Cultivation by slave labour may enable the first planter, on a virgin soil, with a free market for his produce, to roll in his carriage, but it entails poverty on his descendants. Virginia, a magnificent country, with immense resources, has not advanced with the same rapidity as other states of far inferior promise; and the only assignable causes are those which so long ago as 1786 struck Mr. Jefferson as the two great drawbacks to Virginian prosperity,—namely, the excessive cultivation of tobacco, which exhausts the soil, and is ruinous to the interests and comforts of those engaged in its culture, and the system of slavery, which produces the smallest amount of unskilful labour, in return for the largest outlay of capital in its purchase and subsistence. A gentleman of Kentucky, engaged in the growing of corn and grazing of cattle, himself a slaveholder and an enemy to the aboli-

tionists, declared to Mr. Buckingham, that he had not only made the calculation, but actually tried the experiment, of comparing the labour of the free white man and the negro slave, and that he found the latter always the dearer of the two. Describing the country near Charlottesville, Mr. Buckingham says,

"Nothing could be more slovenly than the husbandry all along this road, and the neglected state of the farms gave evidence of great inferiority in their mode of management. We had with us in the coach a senator from Pennsylvania, who expatiated on the contrast presented by the appearance of the farms in his state; and I ventured to ask him what he considered to be the cause of so remarkable a difference in two districts or countries so nearly adjoining, with so great an equality of advantages in soil and climate. He replied, 'There is no other intelligible cause for this difference, than that Pennsylvania is cultivated by freemen, and Virginia by slaves: the freemen have every motive to labour, because they enrich themselves by their toil, and enjoy what they produce; the slaves have every motive to be idle, because no toil enriches them, and nothing beyond bare subsistence ever rewards their exertions; therefore the freemen do as much as possible, and the slaves do as little.' He further expressed his belief, that there was many a farmer, owning 500 acres in Pennsylvania, without a single slave, who was rich; while there were many planters in Virginia, who were poor, with 5000 acres, and as many slaves as were requisite to cultivate the whole; because the farmer of Pennsylvania, with such an estate, would lay by money every year, while the planter of Virginia, with so much ampler means, would get every year deeper and deeper into debt! Such is the difference in the results of freedom and slavery, according to the sober judgment of a native of the country. When I asked him, whether the Virginia planters were themselves aware of this difference, he replied, 'The greater number of them undoubtedly are; but a spirit of false pride prevents them from acting on it.' Many years ago the legislature of Virginia entertained the proposition of emancipating the slaves; and the public opinion of the majority of the state was in favour of such a step. Every one here, indeed, believes that if nothing had occurred to interrupt the progress of this sentiment, the abolition of slavery in this, and the adjoining state of Maryland, would have happened long ago. But they allege, that because the abolitionists of the north wished to force them on faster than they chose to go, they would not

move at all; and since these abolitionists have increased their pressure, the slaveholders have actually receded backward, out of a sheer spirit of opposition, because they would not be driven even into the adoption of a measure which they approved. They seem, therefore, to be now in the position of a froward child, who takes delight in doing just the contrary of what he is desired to do."—*Vol. II. pp. 408—410.*

Mr. Sturge remarks,

"In passing from a free to a slave state, the most casual observer is struck with the contrast. The signs of industry and prosperity on the broad face of the country are universally in favour of the former, and that to a degree which none but an eye witness can conceive. This fact has been often noticed, and has been affirmed by slaveholders themselves, in the most emphatic terms. In cities the difference is not less remarkable, and was forcibly brought to our notice in the hotel at which we took up our residence on arriving at Washington, and which, though the first in the city, and the temporary residence of many members of Congress, was greatly deficient in the cleanliness, comfort, and order, which prevail in the well-furnished and well-conducted establishments of New York, Philadelphia, Boston, &c. At this house, I understood some of the servants were free, and others slaves."—*Sturge, p. 73.*

This is however but a small part of the evil. The pilfering habits natural to slaves render all property insecure which is within their reach; and their revenge often brings retributive calamities on their oppressors. According to the testimony of all parties, the negroes are so addicted to lying and stealing, that they are not to be trusted out of sight or hearing; and they often commit these crimes with impunity, because the discovery of a thief injures his master more than himself. The master cannot turn him away without losing the price he paid for him. He cannot punish him adequately without exciting such feelings of hatred as may display themselves in the burning down his house, or otherwise destroying his property; and, if he should wish to sell the slave, the fact of his having been convicted and punished as a thief would lessen his value. At three different hotels at which Mr. Buckingham lodged, fires occurred while he was in them; in each case it was supposed that it originated with the slaves of the establishment, but it was not thought discreet to investigate the mat-

ter very closely, lest more unpleasant consequences should ensue.

But this is not the worst. The effects of the slave system on the character of the white men are yet more deplorable. Indolence is one of the most prominent. Free men think it beneath them to labour, because labour can be performed by slaves. Free women abandon domestic and maternal duties, and become a prey to *ennui*, because they have negroes to take care of their houses and their children. The free child exercises arbitrary power over his little slave companions; becomes impatient of contradiction and accustomed to command; acquires a habit of quick resentment and instant retaliation, for any injury, real or supposed; till at length an overbearing and irascible disposition forms part of his character, and attends him wherever he goes.

“The effect of the slave system to engender the vindictive passions, and to present continual opportunities for their exercise, was clearly perceived by one of the most sagacious minds of this country, Jefferson, the principal framer of the Declaration of American Independence, who, himself a slave owner, thus expresses himself in his ‘Notes on Virginia.’

“‘There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive, either in his philanthropy or his self-love, for restraining the intemperance of his passion toward his slave, it should always be a sufficient one, that his child is present. But generally it is not sufficient. The parent storms; the child looks on, and catches the lineaments of wrath; puts on the same airs in the circle of smaller slaves; gives a loose to his worst of passions; and, thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances.’

“Hence the universal irritability of temper, impatience of contradiction, and constant readiness to avenge every imaginary insult with

instant and deadly punishment of the offender. Hence the frequent affrays, duels, street fights, shootings, stabbings, and assassinations, of which every part of the south, but more especially the newer states, is so full—producing, it is believed, five times as large a proportion of these crimes to population as is witnessed in the north, and ten times as large a proportion as is seen in any of the free countries of Europe.”—*Vol. I. pp. 556, 557.*

Nor can the southern states bear comparison with the northern in respect to general knowledge and mental cultivation. Not only is education denied to the slave; among the privileged class it is frequently neglected. According to the American Almanack for 1841, there are in Virginia 30,000 adult white persons unable to read and write. The governor of Virginia, in his message to the legislature in 1839, stated, that of 4,614 adult males in that state who, in the year 1837, applied to the country clerks for marriage licenses, 1047 were unable to write their names. He adds, “these statements, it will be remembered, are confined to one sex: the education of females, it is to be feared, is in a condition of much greater neglect.” It was formerly customary to send the children of the more wealthy families to the universities of the north, especially to Providence and Boston; but latterly it has been thought dangerous to do so, because so many of the students returned “tainted with abolitionism,” and were consequently rendered averse to “the domestic institutions” of the south.

In Georgia Mr. Buckingham found a denomination of baptists with which we were unacquainted. We do not say that there are no “hard-shelled baptists” in England; but we have never known them by this name. The appellation is derived, we are informed, “from their being so impenetrable to all influences of a benevolent kind, and so hostile to all the auxiliary aids of missions, tract societies, temperance societies, peace societies, sick visiting societies, and other charitable and philanthropic associations; against all of which they are said to set their faces, and to denounce them as interfering with the free operation of the gospel, and substituting human machinery for apostolic preaching.” There are however baptists in Georgia who are more susceptible to the softening influence of truth.

“In this quarter there are two descriptions of

baptists; the orthodox, or evangelical, who are practically, as well as theoretically pious, and disposed to assist in all benevolent undertakings; and the antinomians, or, as they are here called, 'hard-shelled' baptists, who preach the doctrines of unconditional election and reprobation in their severest forms, and whose practice shows how little importance they attach to good works. In the neighbourhood of the road between Knoxville and Talbotton, was a small chapel, which belonged to the latter; and one of the preachers of the former wanted to occupy it on a sabbath evening, when the others had no service, but it was refused. There was then a great question agitating the public mind here, whether Christianity should be preached to the slaves, and missionaries be permitted to go among them for this purpose, or not. The evangelical baptists desired this; but the 'hard-shelled' order opposed it. In this they were supported by the majority of the whites here, who conceived that preaching to slaves would only make them more dissatisfied with their condition, and encourage them to rebel against their masters. The 'hard-shelled' minister denounced missions and missionaries, from his pulpit, and was applauded and caressed by his hearers. The evangelical minister commended missions and missionaries, from such elevated stumps as he could find among the trees to preach from, and he was insulted and driven off the ground; since which the 'hard-shelled' baptists are said to have had every thing their own way in this quarter."—*Vol. I. pp. 238, 239.*

If we make room for any more extracts, it must be to refer to the very interesting question of the probability of the speedy deliverance of the southern states from the bondage under which they groan. Mr. Buckingham denies that additional cruelties are practised in consequence of the abolition agitation, believes that the negroes are treated with greater mildness through the deference to public opinion which is found necessary, and, while he admits that it may have retarded legislative enactments for their emancipation in some states, maintains that it has rendered it more certain. He adds,

"I feel persuaded, that the awakening the public mind to the danger that awaits the much longer continuance of slavery, is the only method of averting the catastrophe, in which, without some steps taken to avoid it, the question would make an issue for itself, by a general and successful insurrection. It is known, that the slaves increase at the rate of nearly 80,000

in each year; and that, with all the pains taken to prevent their being instructed, they are, nevertheless, becoming more and more informed, by constant residence with the whites, and by what they hear and see around them. The example of Hayti, with a free government of blacks, is before them; the emancipation of all slaves in Mexico is known to them; the example of England in the West India islands is fresh and recent; and the exertions making for their abolition in their own northern states are, of course, familiar to them all. It is impossible but that all this must every year increase the general desire to be free; and equally increase their physical and mental power, by augmented numbers, and improved information, to make themselves so. Should it ever come to that, the struggle would be dreadful, for it would be one of life or death to both parties; and neither would be willing to lay down their arms till the other were exterminated. To avert this calamity, to which things are naturally tending every year, the humane, the patriotic, and the pious, ought to redouble their energies in favour of speedy emancipation, and the cause of 'peace on earth and good will towards men' will be ultimately promoted by their success."—*Vol. II. pp. 432, 433.*

Mr. Sturge laments the unhappy divisions existing among American abolitionists, the comparative apathy on the subject among the "Friends" in America, whose influence has during the last eight years been thrown into the pro-slavery scale, and the tendency of the English corn laws, the repeal of which, in his judgment, would release the free states from their present commercial and consequent political vassalage to the southern slaveholders, and thereby take from American slavery the great citadel of its strength. He attests that public opinion in the metropolitan state of New York is making rapid progress in favour of full and impartial justice to the people of colour; that at Albany it was so strong in favour of self-emancipation, that if a runaway were seized in the city it is probable he would be rescued by the people; that as much order and decorum, with fixed attention, is now witnessed at an abolition lecture as at any other lecture; and that there are many decided friends of abolition who are not connected with any abolition societies. In the language of his friend and companion, Mr. Whittier, he tells us,

"He who, at the present time, judges of the progress of the antislavery cause in the United

States by statistics of the formation of new societies, or the activity and efficiency of the old, will obtain no adequate idea of the truth. The unfortunate divisions among the American abolitionists, and the difficulty of uniting, for any continuous effort, those who differ widely as to the proper means to be used, and measures to be pursued, have, in a great measure, changed the direction and manifestation of anti-slavery feeling and action. Thus, while public opinion, in all the free states, is manifestly approximating to abolition, and new converts to its principles are daily avowing themselves, it is exceedingly rare to hear of the formation of a new anti-slavery society, and there are few accessions to those which are already in existence. . . .

"Recent movements in the slave states themselves encourage the friends of freedom. In Kentucky, at the late election for state officers, one of the candidates, Cassius M. Clay, nephew of Henry Clay, avowed his opposition to pro-slavery principles in the strongest terms, and staked his election upon this avowal. He was warmly supported, and his opponent only succeeded by a small majority. Tennessee, in her mountain region, has many decided, uncompromising abolitionists, whose encouraging letters and statements have been published within the last year in the northern anti-slavery papers. The excellent work of Joseph John Gurney, on the West Indies, and Dr. Channing's late pamphlet, entitled 'Emancipation,' have been very widely circulated in many of the slave states; and, so far as can be ascertained, have been read with interest by the

planters. The movements of English and French abolitionists have attracted general attention, and, in the southern states, have awakened no small degree of solicitude. . . .

"In Massachusetts, Vermont, Maine, and New York, with the exception of its slavery-ridden commercial emporium, the recovery of a slave by legalised kidnappers is entirely out of the question. In any one of these states, it would, to use the language of a New York mechanic, be exceedingly difficult to prove, to the satisfaction of a jury of honest freemen, that a man had been 'born contrary to the Declaration of Independence.' The frontiers of slavery are every where very much exposed, and all along the line of Maryland, Delaware, Kentucky, Virginia, and Missouri, the tide of self-emancipated men and women is pouring in upon the free states."—*Sturge*, pp. 187—189.

It is with great regret that we conclude without noticing several subjects in each of these publications to which we intended to direct attention. In Mr. Sturge's volume much interesting matter will be found relating to the personal history of American philanthropists, international peace, free trade, and the statistics of education. In Mr. Buckingham's there are topographical descriptions, sketches of American history, delineations of manners, and personal anecdotes, which cannot fail to afford pleasure to the reader. His volumes are also adorned with a few illustrative engravings.

BRIEF NOTICES.

The Sacred Scriptures in Hebrew and English. A New Translation, with Notes Critical and Explanatory. By the Rev. D. A. DE SOLA, Minister of the Congregation of Spanish and Portuguese Jews, and Translator of the New Edition of the Prayers; also, Translator of the Mishna, conjointly with Mr. M. J. Raphall, I. L. LINDENTHAL, Reader and Secretary to the New Synagogue, and MORRIS J. RAPHAEL, Editor of the Hebrew Review, Author of the "Festivals of the Lord," and Translator of "Sepher Ikkarim;" also of the Mishna, conjointly with the Rev. D. A. De Sola. London: Bagster & Sons. Part I. 8vo. pp. 119.

Any opinion respecting this work further than this, that it has all the external aspects of respectability, would be premature; but a bare

announcement will suffice to excite the attention of biblical scholars. The portion before us contains the Hebrew text of the first twenty-two chapters of the book of Genesis, in a bold, clear type; a translation on the opposite page; a running commentary in which constant reference is made to the opinions of both Jewish and Gentile critics; and supplementary notes, occasionally, on topics inviting more ample discussion. We anticipate that good of various kinds will result from the publication, and hope to give a fuller account of it when it has proceeded farther.

Memoir of the Life of Richard Phillips. London: Seeley and Burnside. 8vo. pp. 293.

To readers who are not, like the subject of this memoir and the writer, his daughter, mem.

bers of the society of Friends, the volume presents several attractive features. We may specify, first, the insight it affords into the social and religious habits of that respectable but singular people; secondly the references it contains to correspondence and co-operation with eminent philanthropists of the last generation; and, thirdly, the notices it affords of the rise and progress of the societies for the suppression of the slave trade, the melioration of the criminal code, the abolition of the punishment of death, the cure and prevention of contagious fever in the metropolis, and other benevolent objects. Mr. Phillips died on the sixteenth of January, 1836, aged eighty years and a few days.

Holy Charity; shown to be immortal in its Principle and in its Works. By the Rev. F. A. Cox, D.D., LL.D., *Author of a Prize Essay entitled "Our Young Men," "The Life of Melancthon,"* &c., &c. London: pp. 33. Price 2d.

The absence of holy charity among nominal Christians, and its deficiency among the real disciples of the loving Redeemer, are the greatest hindrances to the spread of religion and the happiness of mankind. It is desirable therefore that attention should be directed to the excellence of this principle, both from the pulpit and the press, and we are not surprised, either that the author should have preached on the subject, or that his people should have requested the publication of his discourse. He has, however, judiciously thrown it into the shape of a tract, in which he explains the nature of charity; shows that, as a divine principle of action, wrought in the soul by the Spirit of God, it never fails, but, as the apostle affirms, will last for ever; and illustrates the imperishable character of its fruits.

The Free Invitations of the Gospel reconcileable with the Doctrines of Grace. A Sermon, preached at Zion Chapel, Clover Street, Chatham, on Lord's day Evening, February 27, 1842; by JOHN STOCK; and published by request. London: Houlston and Stoneman. 12mo. pp. 25.

Taking as his text the words of our Lord, "Ye will not come to me that ye might have life," Mr. Stock illustrates the nature of the act referred to, the sinner's warrant for coming, and the great hindrances which prevent the sinner from coming to Christ. In doing this, we are happy to find him maintaining strenuously that "the free and gracious invitations given in the gospel to sinners, as such, constitute our only warrant for coming to Christ;" that so universal and so inveterate is human depravity, that "no sinner ever has or will come to Christ unless the blessed Spirit enlighten the eyes of his understanding, turn the inclination of his heart, and subdue the perverseness of his will," and adding, "It is the depravity of your heart, and nothing else, which keeps you, sinner, from coming to Christ. . . . The reason why you set at nought the gracious invitations of the gospel, and will not come to Christ is, you have a desperately wicked heart."

What to Teach, and How to Teach it: so that a Child may become a wise and good Man. By HENRY MAYHEW. Part I. *The Cultivation of the Intellect.* London: W. Smith. 8vo. pp. 44.

Many things that are true and important will be found in these closely-printed pages, but on some points the views of the author appear to us to be materially defective. He speaks of Christianity as "that vast system of ethics which required a special life in order to be inculcated," but does not apparently regard it as the revelation of a new, spiritual, and everlasting life, which God bestows on sinful mortals through his Son. He teaches that the pupil should be made to perceive the relations and connexions between his acts and emotions, and so, "by being convinced, practically, that man's greatest happiness lies in the happiness of those around him, be induced to desire and promote the well-being of his fellow-creatures;" we believe that man's greatest happiness lies in the enjoyment of his Creator's favour, and that a desire to please God, not a selfish expectation of the reflex advantages which he will derive from the well-being of his fellow-creatures, should lead him to seek to promote it.

The Beginnings and Growth of a Christian Church, delineated in the History and Interests of Providence Chapel, Penknapp, Westbury, Wilts, for thirty-one years. By SHERMAN EVANS, Pastor. Bath: pp. 73. Price 1s.

A pleasing account of the rise and progress of a baptist church, consisting now of 247 members. A hint, however, suggested by it may be salutary to some of our readers, namely, that in the formation of churches and in the arrangements made for their future welfare, an excess of legislation should be carefully avoided. It is not desirable to insert in a trust-deed such provisions, for example, as "that an annual meeting of members and subscribers shall be held in the said meeting-house on Shrove Tuesday in every year," for certain specified purposes. The history, nevertheless, and the observations intermingled with it, will be useful in the locality to which they refer.

Missionary Book for the Young. London: (Tract Society) 24mo. pp. 120.

This small work is intended to give information to the young respecting the state of the heathen, and the efforts made for their salvation. It has been the author's aim, we doubt not, to avoid denominational bias; and we are not sure whether it is a fault or not that we have been unable to find some things in it for which we looked.

Jubilee Hymn. A Tribute in Commemoration of the Jubilee of the Baptist Missionary Society. Price 6d. The Hymn on Cards, Twenty-five for Three Shillings.

An appropriate hymn in the 148th metre, by Mr. F. L. Flint of Canterbury, set to music of a simple and lively character, by the well-known composer, Mr. T. Clark, of that city. The profits are promised to the Jubilee Fund.

Our Home Population; or, The Voluntary Principle and Lay Agency sanctioned of God, and adapted to promote the moral and spiritual Renovation of those Districts of the Country still in a state of moral Degradation and religious Destitution. By the Author of "Counsels and Cautions addressed to Young Men," &c. London: Simpkin and Marshall. 18mo. pp. 250.

A practical, common-sense book, on a subject of paramount importance.

Thirza; or the Attractive Power of the Cross. From the German. By ELIZABETH MARIA LLOYD, Author of "Exercises in the Gospel Narrative of the Life of our Lord," &c., &c. London: Wertheim. 24mo. pp. 100.

An affecting account of a Jewish family, very remarkable, if true; but, if fictitious, as we suspect, from the absence of testimony to the contrary and the style in which it is written, how it is to promote the interests of truth in either Jew or Gentile is beyond our conception.

The Union Hymn-Book, for Children. Price 8d.

An improved and enlarged edition of the hymn-book issued by the Sunday School Union. It contains now two hundred and ninety-one hymns, some of which are original, and is well adapted for the use of juvenile worshippers of every class.

RECENT PUBLICATIONS

Approved.

African Light thrown on a Selection of Scripture Texts. By the Rev. JOHN CAMPBELL, late Minister of Kingsland Chapel, London. Author of "Travels in Africa," &c. Second Edition. With a Biographical Sketch of the Author. Edinburgh: Johnstone. 24mo. pp. 228.

A Wreath for the Tomb. An Essay and a Sermon on the Lessons taught by Sickness. With Extracts from eminent Authors on Death and Eternity. By the Rev. EDWARD HITCHCOCK, LL.D., Prof. Chem. and Geol. Amherst College, &c., &c. Second Edition. London: Crown 8vo. pp. 262. Price 3s. 6d.

A Demonstration of the Resurrection of our Lord and Saviour Jesus Christ; and therein on the Christian Religion. Very useful for the further Satisfaction and Confirmation of all good Christians; as likewise for the Confutation and Conviction of those that have a Jewish or Atheistical Spirit in them. By RICHARD GARBUTT, B.D., sometime Fellow of Sydney College, in Cambridge, and afterwards Preacher of the Gospel at Leeds, in Yorkshire. Re-printed from the Edition of A.D. 1669. London: (Tract Society) 18mo. pp. 132. Price 1s.

The Change necessary for the Enjoyment of Heaven. By the Rev. JOHN KELLY. With a Memoir of W. H. Lacon. By Sir J. B. WILLIAMS, KNT., LL.D., F.S.A. Third Edition. London: (Tract Society) 18mo. pp. 72.

The Gall Insect. London: (Tract Society) Square 16mo. pp. 32. Price 4d.

These Times: a Tract for the Young. Showing the Claims which Religious Truth has upon their attention and zeal. By JOHN JEFFERSON. London: Snow. 18mo. pp. 36.

Hints Illustrative of the Duty of Dissent. By the Rev. THOMAS BINNEY. Third edition. London: 18mo. pp. 54. Price 6d.

A Manual Explanatory of Congregational Principles. By G. PAYNE, LL.D. London: 18mo. pp. 36. Price 4d.

The Martyr of Prusa, or the First and Last Prayer. A Tale of the Early Christians. By the Rev. ROBERT WOOD KYLE, Author of "The Sceptic," "Sermons Doctrinal and Practical," &c., &c. Second edition, corrected. Dublin: W. Curry, Jun. 18mo. pp. 141.

Young Men Warned against the Dangers of Evil Company; or an Account of the Life and Sudden Death of George Gabriel. By the Rev. HENRY WOODWARD, A.M. Formerly of Corpus Christi College, Oxford. Rector of Fethard in the Diocese of Cashell. London: 18mo. pp. 69. Price 1s. 6d.

Nothing New; or the Judgment of Old Divines on Sentiments agitated in their day, and now revived on "The Brethren," and others. London: 18mo. pp. 86. Price 6d.

Three Discourses. On the Divine Will: on Acquaintance with God: on Revelation. By A. J. SCOTT, A.M. London: Darling. 18mo. pp. 116.

"No Popery!" The Cry Examined. London: 12mo. pp. 20. Price 3d.

The Young Scholar's Manual of Elementary Arithmetic; containing a variety of useful and practical Examples, systematically and progressively arranged. To which are added, some easy and simple Mental Calculations, Miscellaneous Questions, Bills of Parcels, appropriate Tables of Money, Weights and Measures, &c. Designed for the use of Schools. By THOMAS CARPENTER, Author of "The Scholar's Spelling Assistant," &c. &c. London: 12mo. pp. 128. Price 1s. 6d.

The Eclectic Review. April, 1842. London: 8vo. Price 2s. 6d.

Hints designed to aid Christians in their efforts to convert Men to God. Reprinted from the Third Edition, enlarged, published at Philadelphia. With an Introductory Address, by the Rev. J. J. DAVIES, of Tottenham. London: Hamilton, Adams, & Co. 32mo. pp. 74.

An Epitome of Anti-slavery Information: or, a Condensed View of Slavery and the Slave Trade, &c., &c. London: Ward & Co. 16mo. pp. 16.

Todd's Simple Sketches. No. 1, containing "Religion in the Cottage," and "Scenes in Virginia." London: 32mo. pp. 29. Price 1d.

Justification by Faith: the Scriptural View of this important Doctrine, as opposed to the Errors of Puseyism. A Discourse delivered at the Monthly Lecture of the Associated Ministers of Bristol. By the Rev. JOHN JACK. London: 18mo. pp. 35. Price 4d.

Melodies, by B. F. FLINT. Harmonized by Mr. THOMAS CLARK. Canterbury: Oblong 4to. pp. 8.

INTELLIGENCE.

ASIA.

CASTE AMONG CHRISTIANS.

The Rev. T. Boaz, Secretary to the Bengal Auxiliary to the London Missionary Society, in a letter recently published in Calcutta, complains, with evident justice, of the course pursued by the missionaries of the Society for the Propagation of the Gospel in Foreign Parts, who are diligently teaching the natives that no ministrations are valid but those of clergymen episcopally ordained. Referring to a pledge given in writing by the late bishop Corrie, on occasion of the sale of certain premises, that the missionaries of the Propagation Society should never encroach on the fields of labour occupied by the London Society, Mr. Boaz says, "How the pledge thus solemnly given has been observed you may imagine when I tell you, that the missionary residing in the very house which the London Society sold under such peculiar circumstances, has built several native churches within a short distance of Rammakal Choke, and in the villages previously occupied by the London Society, and has congregations regularly attending his ministry composed in part of persons who originally attended the ministry of my brethren at Rammakal Choke and Gungari; and in every village where they had preached the gospel, the missionaries of the Propagation Society have followed, and to the present continue to increase the number of their own congregations at the expense of the congregations belonging to the London Society. They are now disturbing the minds of the native Christians by openly declaring that the missionaries of the London Society are not ministers, and that the ordinances of religion as performed by them are not valid: added to which, the Propagation Society's missionaries have lately forbidden the members of their congregations to intermarry with the families of those who are members of our congregations, by which means, not only is the peace of the church destroyed, but also domestic harmony. *The heathens residing in those parts now declare that among Christians caste is being established as amongst themselves.*"

The following quotation from a printed Bengali tract, circulated among the native Christians in the south, will show to what a height these advocates of "apostolic succession" carry their pretensions:—"Baptists and other separatists, who refuse to acknowledge and obey bishops (who are the successors of the apostles), have no right to preach or to administer the sacraments. Can a man as-

sume the office of a judge unless he be appointed to it by the king? The separatists (dissenters, *matabhedakera*) did not originate with the apostles; for their name was never heard of before the 17th or 18th century of the Christian era, and even then they did not arise without opposition on the part of every apostolical community, nor has any member of the church of Christ since then considered them as sprung from an apostolical origin: whence it is clear that their ministry did not originate with the apostles."

The Calcutta Christian Advocate, a weekly paper, has published several long articles of correspondence on this subject, some of them from the pen of our friend Mr. Wenger, animadverting on the conduct of the missionaries of the Propagation Society, and in some degree on that of Bishop Wilson, whose task is by no means enviable. The following observations of the Calcutta editor will give a general idea of the controversy.

"We have this week placed before our readers the principal papers connected with the state of things in the south, to which we have so often referred. First, the paper of the Bishop of Calcutta entitled 'Suggestions,' &c. To say that we most fully approve of the advice were superfluous; our only hope is that it may not be a dead letter. That we dissent from the remarks by which they are introduced, in general, we need not assure our readers; that they are based upon erroneous statements we have no hesitation in affirming, and are therefore unjust to the parties attacked. Second, the reply of Mr. Wenger, and the letter of the Secretary to the Bengal Auxiliary, which we think show that the writers are enlisted in a cause of which they have no occasion to be afraid, and from which they will not shrink. Third, extracts from one or two sources which cannot be gained, and which may serve to show the nature of the leaven at work in the south. If other instances be wanting, we can supply them, to an extent which we think would move all who love the pure truth of Christ, to condemn practices which strike at the very vitality of all that we as Christians hold dear.

"We regret to learn that some misunderstanding has arisen out of what the Rev. Mr. Lacroix said at the anniversary of the Bengal Auxiliary missionary meeting. Mr. Lacroix's remarks had reference only to the Puseyite missionaries. With the brethren of the Church Missionary Society the missionaries of the London Society have always been enabled to fraternize in every way compatible with the episcopal platform; nor from them

have they ever received any but the most cordial friendship and co-operation. To the Puseyite missionaries alone can the remarks of Mr. Lacroix, therefore, be applied ; and to them they apply with all the energy with which the speaker enforced them.

“ In this discussion there has been an evident attempt to make it a matter of church and dissent, than which nothing could be wider from the mark ; it has not been even a question between episcopacy and independency, or presbyterianism or baptism. No, it is, and has been, a question of far deeper moment, one affecting the purity and discipline of the church at large ; and, since it has been rumoured to us that the Bishop of Calcutta does not intend to reply to the statements put forth in self-defence by the missionaries belonging to the other societies in the south, we will once more put it to him, whether it does not behove him, as a Christian man and a minister, to inquire into the real state of affairs, and to remove that stigma from the character of faithful ministers of Christ's gospel, which he has in a printed and public form sanctioned. It is not enough for any one, be his station what it may in the church, after having put forth statements which brand as schismatics those whose every endeavour it has been to promote peace, to make those the aggressors who are the deeply aggrieved, and to uphold those in their course who have sown discord and schism amongst a people prone to peace ; it is not enough, after such a course has been pursued, to fall back upon the dignity of office, and to deem it undignified either to justify statements, or acknowledge errors.

“ It has been reported to us, that it is deemed improper for the London Society's missionaries to speak of their trials. Indeed, and has it come to this, then ? That men who have borne, and borne until forbearance threatened the extinction of all their labours, should not speak of their trials ! That men who bore with encroachment on their fields of labour, with proselyting in every form ; but who, when it came to this, that it should be said of them to the people of their own gathering and instructing, ‘ You are no ministers ; your baptisms are invalid, your preachings vain, your ordination null, aye, and even your marriages illegal and unscriptural,’ said, ‘ This is beyond endurance ; for it not only strikes at the root of our ministerial usefulness, but at the very root of the morals of the community.’ The remarks we and others have felt it a duty to offer have, we believe, been construed as reflecting on the Bishop of Calcutta. We can only leave our readers to judge of this matter. We have merely replied to statements sanctioned by him which, undenied, reflected on the character of some of the holiest and most devoted men in India. To us it matters little whether those remarks

be made by what is conventionally called a bishop, or a chaplain, or a minister or deacon ; all ministers, as such, are alike with us ; the mere accidents of man's invention give them no elevation above their brethren in our esteem, and especially not to warrant them in construing remarks offered by others in self-defence into attacks upon themselves. We esteem men ministers, as they reflect the image and likeness of their Divine Master ; and in that respect we can say, that there is no man for whom we and all have a higher and more sincere respect than Bishop Wilson. As a Christian man and a divine, a preacher of Christ's gospel, and a writer on the great truths of the gospel, he holds, as he deserves, the highest place in the estimation of all ; but oft, as the bishop, he eclipses that fine Christian character for which he is deservedly held in the first esteem by the church at large, and sanctions things which cannot be in accordance with the better feelings of his heart. To us to write thus is no gratification, but real pain ; but so it is, and such a case, we believe, is the one under discussion. The Bishop of Calcutta, we are confident, is not, and cannot be, aware, either of the kind or degree of evil of which the missionaries in the south complain ; for if he were, confident we are, that he has moral courage enough to act out those principles for which his name has been honoured and revered in all the churches. Were this a question simply affecting the discipline of his own section of the church, we admit that we would have no right to solicit his interference ; but it is not. It is one of those cases in which, not the interests of a sect, but of the whole body of the church, is concerned ; and, viewed in this light, we think it would not be beneath the office of a Christian bishop, or candour of a Christian minister and man, to adopt the course referred to by us latterly on more occasions than one. We leave the papers to speak for themselves, and we are confident they must and will prove one thing, namely, that the sin of schism in the south rests, not with the missionaries of the London Society, but with those of the Puseyite persuasion.”

EUROPE.

THE PRUSSIAN BAPTISTS.

A letter from the Rev. G. W. Lehmann, addressed to Mr. Felkin of Nottingham, dated Berlin, March 21, 1842, which has been kindly transmitted to us, contains the following interesting paragraphs.

“ It is only now that I can reply to your epistle of Oct. 15, last year ; soon after the receipt of which I was obliged to make a journey to Holland, from which I have only recently returned, and have now recommenced

my labours in the church under my care. I was very glad to see your constant interest in our case, and am indeed anxious to promote this, as we are in circumstances in which sympathy is much needed, and full of comfort. Very readily I follow your invitation of writing to you all which relates to our church, and to the propagation of the gospel.

"Blessed be the Lord, who does great things for us! During my absence, brother Köbner, assistant preacher in Hamburg, has filled up my place. The distinguished talents which this dear brother possesses for preaching were crowned with great success. A general agitation was produced; we had crowded meetings in our hall, which now can accommodate about three hundred persons. Much inquiry on the subject of baptism and church discipline was manifested; and the consequence was, that though many shrank from giving full obedience to the truth, I had yet the pleasure on my return of baptizing eight very hopeful converts, so that we are now thirty-eight members. During the past year, we increased double in number, and more (from twelve to twenty-six); and we hope that in the same ratio we shall proceed in the present, under the divine blessing. Brother Köbner had previous to that left us again; and with the greatest mutual regret, for all have found great delight in him. A very good number of hopeful inquirers gladdens our hearts, and we think before long to be at the water-side again. Our last baptism was done quite publicly, at noon, in the presence of a large number of attendants; among whom were high officers of police, partly on my invitation, and partly by commission from the government. Great agitation has been the consequence; and the minds of many are now under deeper consideration of that important ordinance, the due performance of which is so influential in the building up the church of God.

"Our prospects are very agreeable indeed; but much more could be done here for the further dissemination of the truth. I can only devote a part of my time to this work; and the field of labour is so extensive and promising, that the full time of at least two brethren would be required to answer only the present emergency. How happy I should be if our dear brother Köbner could return and stay here in future! But our excellent brother Oncken will not spare him; and many other places require labourers. For these we are chiefly in want; but only divine agency can produce these.

"Our hall of worship is also a constant object of anxiety. Our American brethren have engaged in defraying a great part of the expenses, but our debts are still about £30 sterling, and the yearly amount of that for which we are still in need is about £15 sterling. If our dear English brethren could

come forward for the present time only, during which our members are, for the majority, only poor, and help us, we should be very thankful indeed.

"As to religious liberty generally in Prussia, there is a great variety in different places. Our excellent king has, according to all we can see, the most magnanimous designs; but these are frequently frustrated by the ill humour and the inveterate enmity of the world, and of officers in high and low charges. We shall in this world be constantly exposed to bear the cross of our dear Master, and our faith and confession will, even more than any other, be honoured with a full share of it. We rejoice in this; it is a comfortable sign unto us. Recently I visited the church in Bitterfeld, where also very promising seed is growing up, and a good number are waiting for the full obedience to Christ in his first ordinance. I experienced there something of the hatred of the world. I preached in the presence of the burgomaster, policemen, and gens d'armes, who just afterwards hindered our breaking bread, with great vehemence, and urged us to leave the town the following day. I have not yet thought it necessary to apply for a remedy of such outrages, and scarcely believe that it would be obtained.

"Under similar circumstances are the churches of Memel and of Rummelsburg (in Pomerania), who also have to suffer; but, when not visited, are slightly overlooked, and suffered to meet and to edify themselves. Thus we are here in Berlin most favourably situated, and have full reason to thank God and take courage. Our brethren in Denmark have to suffer much more; the pastor of the church in Copenhagen is again cast into prison for having formed a new church in Zealand.

"We are refreshed by hearing only of the sympathy of our English brethren; but we shall also be most thankful for every thing relieving our obligations. Mrs. Elizabeth Fry, who inquired into our case when present here, promised to speak with our brethren in England. She has done so, as she wrote to a friend of mine; but as yet we have not experienced any result of it. May our dear brethren who abound in the full rejoicing of religious liberty, and the enjoyment of all that renders it expedient and effectual, think on us, built on the same ground of Christian knowledge and faith, and come forward to help us."

Mr. Felkin adds, "Mr. Köbner's settlement, or that of some other minister, to assist our dear and devoted friend Lehmann, would be indeed a great blessing. The intercourse I had with the church at Berlin last spring, though very brief, was truly delightful, and has left an indelible impression in their favour on my mind."

BELGIUM.

An appeal in favour of the Belgian Evangelical Society, issued at Brussels, March 1, 1842, gives the following impressive account of the activity of the Romish clergy in that country.

"On no people have the priests more power; not even Rome itself can boast of followers more subservient to her church. The priests, as a body, are ever active, ever zealous, never tired. Their motto is "forward." And, in proportion as their influence decreases in other parts of the continent, do they concentrate their energies on Belgium. No opportunity of gaining ground is lost sight of by them. They multiply their schools for every class of society; they greedily grasp at the superintendence of those not under their immediate control; and they wage war with those that resist or reject their interference. By this means they work on the rising generation, and bend the twig when young and tender. The press is also a powerful weapon in their hands. They have their official journal in almost every town; the word of command given at head-quarters is immediately re-echoed throughout all the land. Thus it is not uncommon to hear sermons preached the same day, on the same subject, in different villages and towns, no matter how far distant from each other. They have also their Tract Society, which prepares its publications for the rich and for the poor, for the learned and for the ignorant. Their most famous authors are reprinted in a cheap form, or if in other languages, they are translated; and this under the influential protection of the authority of the church. They multiply their convents and their congregations, and eagerly seek to have all benevolent institutions placed under their care. As soon as a refuge is opened in any place for the blind, the deaf, the dumb, the orphan, the abandoned character, or the sick, immediately some congregation of "Sisters of Mercy," "Sisters of Love," or "Daughters of the Cross," &c., seek to have the superintendence and direction of the institution. They become tributary streams to the broad river of priestly power, which, in its turn, flows forth with impetuosity to swell the great ocean of papistry. Since 1830 more than 240 new convents have been opened in this country, all of which have before them the one object of advancing the interests of the Roman Catholic church. Jesuit and redemptorist, dominican and franciscan, are as many itinerant missionaries, and the most eloquent amongst them are constantly employed in holding up to scorn in the pulpit the doctrines of protestantism, and of extolling those of popery. The labours and publications of the Evangelical and Bible Societies are denounced in the most awful and apparently

pious language; but the rites, ceremonies, and doctrines of their own church, are descended on with all the fervour that superstition and interest lend to bigotry.

"The regular priesthood, strengthened and carried onwards by these powerful streams, manfully play their part in the confessional, the pastoral visit, and the pulpit. The superior clergy are not less zealous. Their word and authority are constantly set in opposition to the labours of the Evangelical Society and the word of God.

"Every day they augment their power, they increase their influence, and multiply their numbers. Funds are willingly and abundantly placed at their disposal by their followers. They can purchase ornaments, paintings, saints, buildings for schools, for benevolent institutions, for churches, for convents; in short, all they need or wish.

"They are determined to 'work whilst it is called to-day, and whatever their hands find to do, they do it with all their might.'

"And shall not *we* be 'zealously affected in a good thing;' 'knowing that our labour is not in vain in the Lord?'

"The constitution of the nation gives the greatest freedom to religious effort. No country can boast of laws affording so much religious liberty. No legal hinderance can interpose to stay the zeal of Roman Catholic or of protestant missionary. The field is open to both; the one goes forth manfully, and as a host: the other as a persecuted band, feeble and few."

NEW CHAPEL.

BUCKINGHAM.

A new baptist chapel at Buckingham was opened on the 25th of March. On the previous evening a church was constituted consisting of thirteen members, after a sermon by the Rev. J. H. Hinton. Sermons were preached at the opening by the Rev. Messrs. Payne of Chesham, Stovel of London, and Roe of Birmingham; and on Sunday, March 27, the Rev. H. Jerson entered upon his labours, in the capacity of a temporary supply. The congregations were on each occasion very encouraging. The collections amounted to above £54, but a debt still remains of about £430. The church is formed on the principles of open communion. The chapel is erected in a part of the town hitherto almost entirely neglected; and many indications of the divine blessing already begin to appear.

NEW CHURCH.

BIRMINGHAM.

On Lord's day, March 27, the formation of the new baptist church in Heneage Street,

and the recognition of the Rev. C. H. Roe as their pastor, took place. In the morning, Mr. Roe delivered an impressive discourse, from 1 Cor. vi. 19, as introductory to the interesting proceedings of the afternoon; when the Rev. G. Cheadle of Lombard Street, Birmingham, commenced by reading the eighty-seventh Psalm and prayer. The Rev. T. Swan (in the absence of the Rev. T. Morgan, through indisposition) addressed the numerous assembly on the nature of a church, and the duty of its members, especially those who had been newly baptized, and were about to be formed into a church. He then requested Mr. Roe to announce to the assembly the names of the friends who were to compose the church; when Mr. Roe commenced with his own name, and read over those of ninety-nine others, whom he had recently baptized. Mr. Swan then requested them to signify their desire of being constituted into a church, by holding up their right hands, which was immediately done; upon which Mr. Swan shortly addressed them on the importance of their present position. Mr. Swan then gave to Mr. Roe the right hand of fellowship, and he gave to part of the others this token of union, and the rest did it to each other. The ordinance of the Lord's supper was then administered to the church, and to the crowded assembly of members and deacons from all the baptist churches in the town, and great numbers of members from surrounding churches, who completely filled this spacious chapel and gallery. Mr. Roe afterwards delivered a melting address to the assembled crowds.

ORDINATIONS.

AMERSHAM.

The Rev. W. A. Salter, who has been compelled by ill health to resign his charge in London, having accepted the unanimous invitation of the church in the Lower Meeting-house to become their pastor, was publicly recognized as such on Easter Monday, March 28. The service was begun by the Rev. J. Haydon of Wycombe, who read the scriptures and prayed. The Rev. B. Godwin of Oxford exhibited the apostolic marks of a true church, in an instructive discourse on Philipians iii. 3, "We are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." After the statements of the church and the pastor had been read, the Rev. E. Hull of Watford offered prayer. The Rev. Dr. Murch of Stepney College delivered an affectionate and impressive charge, founded on the exhortation of Paul, "Make full proof of thy ministry." In the evening, the Rev. W. Payne of Chesham read the scriptures

and prayed; the Rev. J. Statham of Reading addressed to his former flock an interesting sermon, on Philipians i. 9; and the Rev. D. Marsh of Missenden concluded the service with prayer. A large number of ministers assembled; and the pleasure of the services was increased by the presence of several of Mr. Salter's former charge, who had come from London to testify their affection for their late pastor.

STRADBROOKE.

The Rev. Robert Bayne, late missionary from Calcutta, has accepted a unanimous call from the baptist church at Stradbroke, and entered upon his labours in that interesting field of usefulness the first sabbath in April, 1842.

CHURCH STREET, BLACKFRIARS.

The Rev. George Cole of Evesham, Worcestershire, having accepted the unanimous invitation of the church meeting in Church Street, Blackfriars' Road, to become their pastor, is expected to enter upon his stated labours the first sabbath in May; when the chapel, which has been closed for repairs, painting, &c., will (p. v.) be re-opened.

The services will in future begin at 11 in the morning, 3 in the afternoon, and half-past 6 o'clock in the evening.

RECENT DEATHS.

REV. T. TAY.

The Rev. Thomas Tay departed this life on Monday the 21st of February, in the sixty-sixth year of his age, and was buried in the baptist chapel adjoining his late residence the following Lord's day. He had been pastor of the particular baptist church at Southill, Beds, about twenty-five years. He was an humble Christian, an affectionate father and friend, and very highly respected, being of an amiable and peaceable disposition.

In his last days he was laid aside from his public labours through affliction nearly twelve months. Though his heavenly Master weakened his earthly tabernacle, he suffered but little pain. In all his trials he enjoyed sweet communion with his Lord. He was often found by his visiting friends, anticipating, with a strong degree of Christian hope, the time of release from cares and earthly trials. He would say, "I have that hope, through Jesus my friend, which will bear me up in Jordan's flood. He will receive me to my long wished for, and final rest." He was a man of peace, and his end was peace.

MR. JAMES MELLELEW.

Died, on the 17th of February, 1842, Mr. James Mellelew, aged thirty-one years, of Goodshaw chapel, Lancashire. This amiable young man was baptized by the Rev. A. Nichols, on the 10th of June, 1837, and became a member of the church at Goodshaw; and, on the 9th of March, 1838, he was chosen one of the trustees of the chapel. His ardent attachment to his pastor; affectionate deportment towards his brethren; zealous attention to the interests of the sabbath school, of which he was one of the superintendents; combined with his liberal spirit and consistent character, will long embalm his memory to a large circle of relatives and friends. Having lived like a Christian, he died in the expectation of a glorious immortality, and his friends sorrow not as those who have no hope. On Sunday, March 20, his pastor preached his funeral sermon, from 2 Cor. xiii. 11, to an exceedingly large and deeply interested audience.

REV. R. GILL.

On the 2nd of March last, fell asleep in Jesus, in the seventy-seventh year of his age, the Rev. Richard Gill, who for thirty-two years sustained, with honour and usefulness, the pastoral office in connexion with the particular baptist church at Loughwood, in Dorsetshire. In the circle of his acquaintance Mr. Gill was greatly and deservedly beloved; his kind and affectionate demeanour, and the unspotted purity of his conduct and conversation, secured to him the respect and esteem of almost all who knew him. His ministry, through the divine blessing, was attended with a good measure of success, and his end was peace.

MISS CROGGON.

On Wednesday, March 9, 1842, died, in the full triumph of faith, at her brother's house in Dublin (the Rev. W. O. Croggon, superintendent of the Wesleyan missions and schools in Ireland), with whom she has resided for the last seven years and a half, Miss Polly Croggon, aged forty-four years. She was baptized, in the year 1817, at Falmouth, in Cornwall, her native county, by the Rev. Richard Pryce, then pastor of the baptist church at Falmouth, of which Miss Croggon's father was a deacon for many years. From Falmouth she removed to Walworth, and joined the church at Camberwell, under the care of the Rev. Edward Steane; whence, after the death of her father, she returned to Falmouth, and continued there until the time abovementioned.

She was brought to the knowledge of the truth as it is in Jesus in early life, and was a

Christian greatly devoted to the divine service, having been engaged as a Sunday-school teacher at Flushing for many years, and subsequently employed in many institutions connected with the denomination to which she belonged. Of late years affliction has been her lot; she was generally confined to the house during the winter; but she had learned to suffer, as well as to do, her Lord's will, and bore all her sufferings with great patience and resignation. As she approached the eternal world, her prospect of heaven, through the merits of the Redeemer, arose brighter; and, though she was long walking through the valley, she feared no evil; the rod and the staff supported her; God was the strength of her heart and her portion for ever. She was followed to the grave by the members of the baptist church in Dublin, as well as a great number of Wesleyan friends, including all the ministers residing in the city belonging to their connexion.

MRS. HORSEY.

On Sunday, March 20, died, at Wellington, Somerset, Anna, the widow of the late Rev. Richard Horsey, in the eighty-eighth year of her age. She was the daughter of the Rev. Robert Day, the first pastor of the baptist church at Wellington. In early life her mind was deeply impressed with the importance of divine things, and, at the age of nineteen, she was baptized by her revered father, and received into Christian fellowship. During the whole of her protracted course she was enabled to maintain an unblemished reputation in the church and in the world. Her natural disposition was peculiarly placid and affectionate, and her deep-toned piety was distinguished both by intelligence and cheerfulness. Unremitting in the discharge of the varied duties of life, she continued to exercise a calm confidence, an unbroken and assured trust in God. The serenity of her soul was unruffled by the anxieties of the world, or by the intrusion of doubts and fears. The prosperity of the church ever excited her warmest sympathies, while the spiritual welfare of her beloved relatives and friends lay nearest to her heart. The closing scene was in beautiful harmony with the even tenour of her life. Amid the increasing weakness of her body, she retained in a remarkable degree the vigour and vivacity of her mind. On the morning on which she died she conversed with her accustomed ease, until at last she appeared to sink into a gentle slumber; but that slumber proved to be "the sleep of death." By a singular and striking coincidence, the very same day on which she had been received into the communion of the church below, after the lapse of sixty-eight years, her happy spirit was welcomed into the fellowship of the church above. Her fu-

neral sermon was preached at Wellington, by the Rev. Joseph Baynes, from Judges v. 7, "A mother in Israel:" a most appropriate passage, and admirably descriptive of the maturity of her Christian character. Her death was also improved at Taunton (of which church her husband had been the founder and first pastor), by the Rev. John Jackson, from Hebrews vi. 12.

MR. ROBERT KAY.

Died, on the 23rd of March, 1842, Mr. Robert Kay, of Goodshawfold, near Crawshawbooth, Lancashire, aged thirty-four years. His end was peace.

MR. ROBERTSON,

A respected deacon of the baptist church in Elder Street, Edinburgh, many years Treasurer of the Edinburgh Auxiliary to the Baptist Missionary Society, died, at his house in Gayfield Square, March 28, 1842.

MR. ADAM POTTS.

Died, March 29, at his residence, Blandford Street, Newcastle-upon-Tyne, Mr. Adam Potts, aged thirty-seven, after a protracted illness, borne with exemplary patience and Christian fortitude, and during which ample testimony was given of the sustaining efficacy of Christianity when all other comforts failed. The happy death of the deceased was improved by the Rev. George Sample to a large audience, on sabbath evening, April 3, from 1 Thess. iv. 13.

THE REV. L. J. ABINGTON,

Pastor of the baptist church at Ringstead, Northamptonshire, entered into his rest, on Friday, April 8, aged seventy-nine. It may truly be said of him, that his conversation was in heaven, his life was irreproachable, and his end was peace. In compliance with his request, the Rev. J. Jenkinson of Kettering improved his death, by a sermon from John vi. 37; on which occasion, so large an assemblage was convened as strongly to remind a spectator of the record of an inspired historian, "All Judah, and the inhabitants of Jerusalem, did him honour at his death."

MISCELLANEA.

ADDRESS TO THE QUEEN FROM THE MINISTERS OF THE THREE DENOMINATIONS.

On Saturday, April 9th, Her Majesty received on the throne, in Buckingham Palace, the following address:

"May it please your Majesty,—

"We, the general body of protestant dissenting ministers of the three denominations, residing in and about the cities of London and Westminster, beg to approach your royal presence, to express our heartfelt congratulations to your Majesty, on the birth of his Royal Highness, the Prince of Wales, the heir-apparent to the throne of these realms. It is our earnest prayer, offered to the Great Disposer of all things, through the merit of the Divine Redeemer, that your Majesty may long continue to sway the sceptre of our beloved country; that the reign of your Majesty may be remarkable to the latest time from its connexion with the progress of knowledge, virtue, and true religion, among all the subjects of the British crown, and throughout the world; that the divine protection and favour may be especially vouchsafed to his Royal Highness, the Prince of Wales, and that his name may be distinguished among the sovereigns of your Majesty's illustrious house, by the wise and beneficent exercise of his power, and by the enlightened and grateful regard of the generations to come."

To this Address Her Majesty returned the following gracious Answer.

"I thank you sincerely for your loyal and dutiful congratulations on the birth of the prince, my son.

"It is my anxious and constant endeavour to promote the advancement of religious knowledge and of pure morality among all classes of my subjects; and you may rely on my support in your efforts directed to objects which I consider so praiseworthy and important."

The Rev. Dr. Henderson, who read the address, and the Rev. Edward Steane, who officiated for the secretary, then had the honour to kiss the Queen's hand; and the other ministers were presented individually to Her Majesty.

The ministers of the baptist denomination present on this occasion were Messrs. Gotch, Groser, Hinton, Norton, Peacock, Pritchard, Soule, Steane, Tomkins, and Williams.

After retiring from the royal presence, the ministers were conducted to another apartment to address Her Majesty's Consort.

ADDRESS TO PRINCE ALBERT.

"May it please your Royal Highness,—

"The general body of protestant dissenting ministers, &c., beg to express to your Royal Highness the feeling of deep interest with which they regard the birth of his Royal Highness the Prince of Wales. We offer our most grateful acknowledgments to Almighty God, who in this event has afforded so much ground to hope, that the sceptre of these na-

tions will be swayed by a line of princes, descending from ancestors distinguished, on either side, by their enlightened sympathy with the principles of general freedom, and by their devout attachment to the protestant faith.

"May the days of your Royal Highness in the midst of our people be many, prosperous, and happy; may the name of your Royal Highness be revered, in the times to come, as that of the father of many kings eminent in wisdom and patriotism, in humanity and religion; and may the benedictions of the Father of mercies, abundantly conferred on your Royal Highness in the present world, be preparatory to a large participation in the imperishable greatness and felicity of the world to come."

Answer.

"I receive with the sincerest pleasure your kind congratulations upon the birth of the Prince, my son, an event which has so greatly contributed to our private happiness; and I fervently join in your prayer, that the Divine Providence may watch over and protect him, and enable him worthily to fulfil the duties of his high destiny."

The ministers then proceeded to Clarence House, and presented the subjoined

ADDRESS TO THE DUCHESS OF KENT.

"May it please your Royal Highness,—

"We, the protestant dissenting ministers, &c., beg to present to your Royal Highness the expression of our most sincere congratulations on the auspicious event which, in the birth of his Royal Highness the Prince of Wales, has given to these kingdoms an heir-apparent to the throne. As protestant dissenters, we cannot fail to retain a most grateful remembrance of the magnanimous attachment to the great principles of civil and religious liberty which distinguished your late illustrious consort, his Royal Highness the Duke of Kent: and we regard the promise that the throne of our much loved country will be long filled by the descendants of such a sire, as affording warrant to cheering anticipations concerning our future history as a people, and as a powerful demand made upon our gratitude, in respect to that gracious Being by whom kings reign and princes decree justice. May it be the felicity of your Royal Highness to find the most cherished wishes of your heart as a parent, and your most benevolent desires in regard to the virtue, piety, and happiness of the people of these lands, in every way realized; and to partake of every expression of the divine regard that may assure your Royal Highness of obtaining, after this present life, an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Answer.

"My best thanks are most cheerfully rendered for the acceptable address you have now presented to me; and I beg you will be assured, that I am deeply sensible of your invocation of the Divine blessing on my beloved daughter, and on the loyal and devoted people over whom, I trust, she is long and happily destined to reign."

MEMORIAL TO THE KING OF DENMARK.

The baptist church meeting in New Court Chapel, Newcastle, under the pastoral care of the Rev. G. Sample, have addressed a Memorial to the King of Denmark, soliciting his interposition on behalf of Adolph Münster and his other baptist subjects, who are at present suffering bonds and imprisonment for the testimony of a good conscience towards God.

BAPTIST AFFIRMATION BILL.

The baptist church meeting at Tuthill Stairs, Newcastle, under the pastoral care of the Rev. R. Pengilly, have petitioned the House of Lords in favour of the Baptist Affirmation Bill; and suggest the desirableness of a similar procedure by every baptist church in the kingdom.

CHATHAM.

We have received a detailed account, the insertion of which is forbidden by the pressure of other matter, of a meeting held in Zion Chapel, Chatham, Jan. 25, on occasion of the removal of the Rev. W. G. Lewis thence to Cheltenham. A purse of fifty guineas, with a copy of Ward's Library of Standard Divinity, were presented to him by the church, with an appropriate address; and a purse, with addresses from the Anti-slavery and Peace Societies, and contributions from other friends who desired to testify their sense of the services he had rendered to the general interests of the town and neighbourhood.

ULEY, GLOUCESTERSHIRE.

On Tuesday, March 22, solemn and highly interesting meetings were held in the baptist chapel in this place. The debt incurred in erecting this place of worship, which was originally £1300, having been paid off by various kind friends on the spot and at a distance, this day was set apart as a day of thanksgiving to God. Mr. Eyres, the present minister, Mr. Webb, the late minister, and Messrs. Yates, Watts, How, White, Rose, Cozens, and others, took part in the services. Revival meetings were also held on the fol-

lowing Wednesday, Thursday, and Friday. The attendance at each meeting was very good.

SHREWTON, WILTS.

We are happy to learn from the officers of the baptist church at Shrewton, that the contributions received by the late Mr. W. Roberts while pastor there were not quite so small as stated in our last number, page 192. They say, "The fact is, that Mr. Roberts supplied his own pulpit but once in a fortnight, he being engaged at Heytesbury the other Lord's day; the church was therefore obliged to provide at their own expense other supplies. Farther, Mr. Roberts did receive more than £14 per year from the church for several years."

RESIGNATION.

The Rev. R. Langford has resigned the pastoral charge of the church at Sible Hedingham, Essex; and, at a meeting of the teachers of the Sunday school connected with it, held April 11, 1842, they, assisted by a few friends, presented their pastor with a purse containing six sovereigns, as a farewell token of their affectionate gratitude for his very valuable and efficient attentions as superintendent of the school during eighteen months.

MARRIAGES.

By license, at the baptist chapel, Sevenoaks, Kent, by the Rev. Thomas Shirley, Feb. 17, Mr. JOHN ASHDOWN GOLDING of Rose Acre, Bearsted, to MARIA, youngest daughter of the late Wm. SNELL, Esq.

At the baptist chapel, Chalford, near Minchinhampton, Gloucestershire, March 13, by the Rev. James Deane, Wm. CLIFT of Bisly to CAROLINE CLOSE of Minchinhampton.

At the baptist chapel Cowbridge, Glamorgan-shire, by the Rev. John James, Bridgend, April 7, the Rev. WILLIAM JENKINS, Dolan, Radnorshire, to Miss SPENCER of Craig-yr-eos, near Bridgend.

At the baptist chapel, Raleigh, by the Rev. J. Pilkington, April 14, 1842, Mr. SAMUEL GIGGINS to Miss ELIZABETH ZARGATT.

By license, at the baptist chapel, Soho Street, Liverpool, by the Rev. R. B. Lancaster, Mr. JOHN VICKRESS, jun., of that place, to Miss SOPHIA MARSHALL of Rushden Lodge, near Wellingborough, Northamptonshire.

CORRESPONDENCE.

CHAPEL CASES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—There have appeared in your pages, at different times, many letters on the subject of chapel cases. May I be permitted to add another? Since the alteration in the postage I have been frequently receiving, in common with my brethren, applications by letter for donations, generally of £1, with a view to the prevention of personal applications. This plan has always appeared to me a good one, which only required general co-operation in order to its efficiency. But I am sorry to find that my brethren do not generally seem to give it their sanction. I know of one most deserving case, for which 300 circulars produced only £20; another, for which 100 circulars produced only £13; and another, for which 250 circulars produced only £5! I exceedingly regret this, because experience convinces me that, without any trouble, a very different result might be secured. I have been for some time in the habit of letting these applications accumulate until I get perhaps eight or ten; when I have taken some suitable opportunity of mentioning publicly the cases

which have been presented, reading at least a few of them, and announcing that if any of my friends were disposed to assist them generally, or any one of them specifically, I should be happy to receive and forward their donations. I have made no collection, but have left the result entirely to the voluntary principle. Nor has it failed. In each case I have received enough to enable me to send to each applicant the sum requested, and generally somewhat more. I did this only a few sabbaths ago, and had the pleasure of receiving and disbursing above £9.

Now, my dear brother, I cannot help thinking that there is something so unobjectionable, so facile, and so efficient in this plan, if brethren would but generally act upon it, that if they *will not*, they ought never to complain of the disagreeableness of personal applications. The remedy is, I think, in their own hands. For my own part, I shall pay the best attention I can to applications in this form; but I am not disposed to encourage, in the least degree, the degrading and disgraceful system of ministerial mendacity.

I am, yours very truly,
St. Alban's, March 23. WM. UPTON.

ON THE CLAIMS OF AGED MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have felt very much pleased that the claims of our aged and infirm ministers have been brought so prominently before our denomination in several of the late numbers of the Magazine; and I trust the subject will be reiterated again and again in the ears of the church, till those men who have worn themselves out in its service find that place in the sympathies and care of the denomination to which justice, their labours, and I think the word of God, entitles them.

We often talk of national sins, but the cold and cruel neglect of those men whose labours are seen in the increase and prosperity of the body is one of our denominational sins.

As it is in reference to the Bath Society that your correspondents are endeavouring to awaken attention to the subject, I would just remark, that I have subscribed to the society for the last twenty years; and, from what I know and have heard, I quite coincide with the very just and important observations of Mr. Godwin in your last number. Its "local habitation and its name" operate to its disadvantage, however unjustly. I have mentioned it to several of our ministers, who were entirely ignorant of its existence. The society must now be known as extensively as the Magazine, and I trust both our churches and ministers will lend it their countenance and their aid. I have long entertained the idea that the Bath Society would form an eligible basis for a society which would embrace all our aged and infirm ministers.

I can hardly think of the situation of many of our aged brethren without shedding a tear. One of them came to me the other day, and said, with tears in his eyes, "My dear brother, four shillings a week is all that my aged partner and myself have to live upon. We are both above seventy years of age, and I have now been a preacher of the gospel more than forty years." My predecessor in my last charge was laid aside for three years previous to his death with an abscess formed in the back, and during the whole time he was supported, with his wife and six children, by voluntary contribution. A list of names from amongst church people, methodists, independents, as well as baptists, was obtained; for a considerable time a pound a week was received, ultimately it fell off to twelve shillings; out of this sum he had to subscribe five pounds a year to a Widows' Fund in London, which he had wisely entered for the benefit of his family. The remarks of many who subscribed, especially among the methodists, about the niggardliness of our denomination, often put me to shame.

As it regards myself, I preach to a large and wealthy congregation, who often raise £100 or £200 at a single appeal, for which I feel the flush of a just pride. They allow me

£110 a year. I have a family of eight dependent upon me, for whose food, clothing, and education, I have to provide. And I assure you, it requires no small economy to make all ends meet; and yet, I am happy to say, I owe no man in the world any thing but love. No minister can live more happily with a people; and if I wanted any thing, I have only to mention it. But, how can I provide for age, or my widow and family in the event of my removal by death? Out of my salary I cannot; and to what quarter am I to look?

Now, I put it fairly to our churches, whether, with the limited incomes they allow their ministers, they are acting justly towards them. Had I a reasonable provision for old age, and my wife and children, no man would be more happy. Agur's prayer is mine—"Give me neither poverty nor riches." Were any of our churches to communicate with their minister thus—"Beloved pastor, we feel convinced that what we give you is no more than sufficient to meet your daily wants, and we feel very uneasy, anticipating the period when age or infirmities may incapacitate you for labour, and have resolved to make some provision for that period, 'that our care for you in the sight of God might appear unto you:'" with what delight would a minister receive such a proposition! How it would encourage him in his work, and endear the people to his heart. May many of my brethren be so cheered! I write not these things to shame our churches, but as beloved sons I would warn them.

I remain, yours very respectfully,

Rich in Christ, but in the church
Feb. 5, 1842. A POOR PASTOR.

To the Editor of the Baptist Magazine.

DEAR SIR,—Allow me, through the medium of your journal, to solicit your opinion, or the opinion of one or more of your enlightened correspondents, on the present mode of conducting the praises of the Most High by some of our churches. In the Christian society with which I have the happiness to be connected there exists a considerable difference of opinion as to whether it be *justifiable*, or decidedly *wrong*, to pay believers, or unbelievers, for leading the church in singing the praises of God; and whether a Christian church may with propriety admit to the orchestra persons whose only qualifications for so conspicuous a situation in a religious assembly are a fine or powerful voice, and a good moral character, without compensation. I am anxious to obtain information on these two or three points, for very important and practical purposes. A great principle, a growing custom, and considerable funds, are involved.

Feb. 23, 1842.

ENQUIRER.

But as this year marks the death of the great majority of our contributors, the magazine will have fewer names. The former number of two has a part of the work to share in giving the full account of these deaths to give in the present number. In our next we hope to furnish a full account of them all. At this time only one has taken place, that of the Baptist Colonial Missionary Society, which was held at Mill Pond, on Friday evening, April 23rd. Dr. Carson presided, and the claims of Canada and other dependencies of the Baptist colony were addressed by Mr. Frost and Mrs. and Moses Russell, Fuller, Winter, Overbury, Timon, Aldis, and Keisall.

Many valuable societies, not of our denomination, are here that cannot possibly be mentioned. Some of the principal are mentioned in a list on the wrapper.

It is important that the widows and orphans of members, wishing to participate in the profits of the denomination's business of printing, should be represented by the trustees who stand in place, that they be not left in the lurch of poverty, their necessities should be considered, by having, as Mr. A. Saunders, the Baptist Society, London, says, in the national manner of appointing the trustees, and the trustees should give to the trustees such aid as is possible, by the trustees who are in the lurch, and it is to be said that the trustees should give money for aid were pastors of churches in which the hymn-book was used, it will be an additional advantage.

We have the pleasure to announce the recovery of Mr. Keith from illness, to good health. He reached London on the evening of the 22nd ultimo.

Brother Mr. Fogg, has recently issued a circular, soliciting attention to the deplorable state of the Chinese, a Asiatic nations, in the port of London. Among these are the Chinese, Burmese, East Indians, Malacca, Tartars, natives of the islands in the Chinese and Indian seas, Persians, and Chinese from Meisei, Fuzhou, Canton, Malacca, Singapore, Borneo, Siam, Ceylon, and others, of all and other religious creeds. Their numbers are put in thousands by British merchants to transport them to London, and then the others they are left to starve and become vagrants in our streets, till through disease and the severity of the climate they perish. Mr. Fogg asks, "What can be done to be done for the temporal and spiritual welfare of these poor creatures? What do we feel so much for the Hindoo, the Chinese, and the Malay, yet a heathen, and neglect them when lying at our feet? Should we not do what we can to rescue and save these poor creatures from their sad and wretched state?"

and thousands of other nations living in poverty, through the agency of the British Society, and of the various missionary societies. And they are, and cannot be otherwise, left to starve and become vagrants in our streets, till through disease and the severity of the climate they perish. Mr. Fogg asks, "What can be done to be done for the temporal and spiritual welfare of these poor creatures? What do we feel so much for the Hindoo, the Chinese, and the Malay, yet a heathen, and neglect them when lying at our feet? Should we not do what we can to rescue and save these poor creatures from their sad and wretched state?"

May 10 & 11.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 15 & 17.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 17 & 18.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 17 & 18.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 17 & 18.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 17 & 18.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 17, 18, 19.

LANCASHIRE AND YORKSHIRE.

Charles, Thomas, Moses, Thomas, and James.

May 18 & 19.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 18 & 19.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 18 & 19.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 18 & 19.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 18 & 19.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 18 & 19.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

May 18 & 19.

BRISTOL.

Charles, Thomas, Moses, Thomas, and James.

THE
MISSIONARY HERALD.



BENARES.

BENARES.

WE are indebted to our friend Mr. Ellis, now in this country, for the following remarks illustrative of the annexed view of Benares, with a Brahman placing a garland on one of the holiest spots of this venerated Indian city.

"Benares is, of all places in Hindustan, the most sacred. Every Hindu capable of procuring the means of so doing, makes to this city a pilgrimage or visit before he dies; by which foolish practice they vainly hope to secure the remission of sins and a dwelling in paradise. Benares is an ancient seat of Brahmanical learning and Hindu superstition, and is situated on the bank of the river Ganges, about 600 miles north-west of Calcutta. It contains a population of upwards of 200,000 persons; but during idolatrous festivals the concourse of people from distant parts of India is almost beyond calculation. 8000 houses are said to be occupied by Brahmans, who receive large contributions from the deluded visitors. The Muhammedans here form about a tenth of the population. In this large city, so wholly given to idolatry, labours our devoted and excellent missionary brother, Mr. Smith, who formed here a little church so long since as 1817, which contains now, we believe, fourteen or sixteen members. This number of converts may appear small, but those who go from hence among the heathen learn practically not to despise 'the day of small things,' knowing that mission-work, especially in Hindustan, is still a work of faith as well as a labour of love, while a very great deal of preparatory although needful labour has also been accomplished, and they rest confidently on the promises of God, and in the patience of hope wait for and expect the time when 'the little one shall become a thousand, and the small one a strong nation.' A prominent object in the engraving will be seen to be the Brahman or Hindu priest. The sign of their order is a cord, or rather six or eight cords tied together, hanging from the neck, resembling fine twine, tied here and there with mystical knots, and to which they attach a good deal of superstitious veneration. The Brahman has immense power over every rank of the Hindus, and is literally connected with every relation of life. They have among them different classes and employments; some being the astrologers of the people, priests of the family, and priests of the temple. The Brahmans differ altogether from the priests of Buddha, the other gigantic superstition of the east, the Brahmans being hereditary priests, without any regard to character or acquirements. Among the Hindus, religion, as embodied in the Brahmans and their literature, is not merely connected with the state, but really guides and controls the government itself, and no Hindu, high or low, is exempt from the ever present influence of the Brahman."

An extract from one of Mr. Smith's letters, dated Benares, Oct. 22nd, 1841, will form a pleasing supplement to these observations.

I have received your kind letter, informing me of the scriptures you have despatched for Benares, which I am glad to say I likewise received a few days ago. I gave thirteen copies of the Sanskrit Testament to the pandits of the Sanskrit College, a copy to each, with Dr. Yates's compliments. They were highly pleased with them, and present their warmest thanks to Dr. Yates.

Since I wrote to you last, I have been to the following melas:—Lankkhabhara, Nankua, and Barna, where I declared the message of God to a concourse of people, and distributed 150 copies of Sanskrit Gospels, 20 Psalms in Sanskrit, 160 Hindui Gospels, 30 Hindui Testaments, 40 Bengali Gospels, 50 Urdu Gospels, 12 Urdu Testaments, 12 Persian Testaments, and 20 Persian Gospels. I have la-

boured as usual in different parts of the city, and often taken my position in the verandas of the missionaries' chapels, where I get a good many people to hear me, without being molested. Several respectable Hindus and Mussalmans have called on me for the scriptures, with whom I had a good deal of conversation on re-

ligious subjects, besides supplying their wants. Two brahmans expressed their wish to join the church; they appear convinced of the superstition of their idolatry. I think of going to Dadri fair next month; I much need your prayers.

CALCUTTA.

Our most recent intelligence from Calcutta is contained in letters dated Feb. 15th, 1842. Mr. W. W. Evans says:—

Our health, on the whole is very good. Another hot season, however, is approaching, and then our time of trial will come again; but our hope is in God, and to his gracious care and guidance we commit ourselves in faith and confidence.

The church confided to my care continues to prosper and increase. Seven have already been added to the number of church members since January, and two were proposed last sabbath for baptism and membership. This will

be a total of thirty-four since I accepted the pastoral charge of the church in Lal Bazar. Let the praise of this gratifying increase be wholly ascribed to the great Head of the church, from whom all future success and prosperity must come.

In the state of the heathen around there are many indications of future success. Tracts and scriptures are received and read gratefully, and conversations on Christianity are sought now most eagerly.

Under the same date, Mr. Pearce writes from Entally, as follows:—

It will afford you pleasure, I am sure, to learn that my health has been, on the whole, very good since I landed, and in some respects has considerably improved. The cold season, however, is just closing, and the trying hot weather is at hand. I trust, however, that He who has conducted me back again hither under so much mercy has yet something for me to do. You have already been apprised that the sphere of labour assigned to us soon after our return were the Native Christian Institution, vacant by the departure of brother Ellis, and the village stations formerly under my care. These two departments bring with them no small degree of labour. On our taking charge of the Native Christian Institution, we found in it forty-two boys and five students for the ministry; we have now fifty-two pupils and the same number of students. The village stations I found considerably reduced in number, owing to the depredations of the "Propagation missionaries," and still subjected to their unfair and unchristian attacks. I have reason to believe, however, that my return has had the effect substantially to check their depredations, for they have not been able to entice away a single individual since my arrival, although they have spared no efforts to do so.

I have been twice to the village stations

since my return. In these visits I was absent the first time from home six days; and the second one to Khari fourteen days. On both these occasions the people received me with much affection. At Khari we had the pleasure of baptizing one person. Ah! it is slow work, you will say, compared with the West Indies. So it is: but what shall we say? Conversion work is God's. He is yet trying the faith and patience of his saints; but he has here some precious souls, and more will yet be given us, I am persuaded. Let us, however, have but men to preach to the people and labour among them, and then we shall see whether converts do not appear. Khari had not been visited by a European missionary for twelve months before my visit on this occasion; but this could not be helped: brother Wenger's health and engagements were such that he could not go, and there was no other person to supply his place. The confusion that has arisen in the villages is the consequence chiefly of the stations being left without the superintendence of a European missionary after my departure. I hope this may not occur again, and also that what has occurred will be overruled by the great Head of the church for the purification of our infant churches in this quarter.

In a letter dated Calcutta, Jan. 18, 1842, Mr. Wenger gives an account of our operations in Calcutta, so detailed and yet so lucid, that it will afford the reader peculiar pleasure.

It devolves upon me, as secretary to your Calcutta Auxiliary Society, to furnish you with a statement of the proceedings of our

mission during the past year. I regret that, owing to the long delay which took place last year, as well to the peculiar circumstances in

which I have lately been placed, it should not have been found practicable to get out our report by this month's mail; I will try to have it ready next month. Meanwhile I have compiled two statistical tables, which, when joined together, will furnish you, I hope, with a sufficient amount of correct information, brought up to the end of December last. The receipts of our auxiliary during the nine months from April 15th to December 31st, have been about 2,116 C. rupees or £211 12s. A correct list will be given in our report. Now, *ad rem.*

1. *Distribution of missionary strength in Calcutta.* Dr. Yates has continued to devote his time and energies mainly to the work of translations. Soon after the commencement of the year he made an excursion to Benares, with a view to ascertain what kind of style should be adopted for the contemplated Hindui version of the New Testament, the printing of which was commenced almost immediately after his return. He has likewise preached to the church in Circular Road every sabbath evening, sometimes also on Thursdays, and superintended the concerns of the native church in South Kalinga. With Mr. Thomas's labours, incessant and multifarious, you are well acquainted. Besides the printing office, he carries on the correspondence with our brethren in various parts of the country, and superintends the Scripture Depository. Brother G. Pearce has taken charge of the Native Christian Institution (or Boys' Boarding-school) at Entally, and of the native churches at Entally, Lakhyantipur, and Khari. I have been engaged in assisting Dr. Yates in the Bengali translations, and superintending the village station at Narsingdarchok, besides frequently preaching in English and Bengali. Mr. Evans, whose health has suffered occasional interruptions, has been abundantly and successfully occupied in the church in Lal Bazar and the Benevolent Institution. Mr. Small, since Mr. G. Pearce's return, has confined his attention to the Native Institution (Heathen Boys' Day School) at Entally, together with the study of the language, and occasional English preaching. Mr. Gibson has entered upon his labours with promising prospects of acceptance and usefulness.

2. *Preaching to the heathen.* Our esteemed brother, Carapeit C. Aratoon, has during the past year suffered from repeated attacks of illness, which have rendered it impossible for him, especially since the month of July, to give so much of his time and energy to this his favourite work as formerly. Mr. J. Page joined our number just in time to take his place. Ever since the commencement of July he has been engaged in preaching, sometimes daily, but generally three or four times a week, either in the chapel in Jan Bazar, or else in the streets and public places of this vast heathen city. Whilst he addressed the natives in Hindustani, our brother, Ganga Na-

rayan Sil preached the gospel to his countrymen in Bengali, generally four or five times a week. An interesting extract from his journal will be found in the Calcutta Missionary Herald for December, headed *Missionary Scenes in Calcutta*. The students at Entally have also been occasionally employed in a similar manner, especially since brother G. Pearce's return. And Mr. De Monte and Mr. W. Thomas, who spend about one week out of every five or six in Calcutta, never fail to preach to the heathen three or four times a week when they are here. In addition to all this should be mentioned the efforts made by several members of the church in Lal Bazar, the occasional services of our friend Shujaat Ali, and a few addresses delivered by myself in the Jan Bazar chapel. The people hear the gospel; the Hindus generally give their assent to its truths, the Mahommedans oppose it; but signs of repentance for sin and of a desire after salvation are rarely to be seen. We are to the people of this city at the best "as a lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear our words, but they do them not."

3. *Native church in South Kalinga.*—Pastor, Shujaat Ali.—This church is at present in a languid state. Several of the congregation, and even a few members of the church, withdrew from its services in July, under the pretext that discipline was not maintained impartially. The real reason was, that some found the discipline too strict, and others were disappointed in their hopes of temporal support. A number of these people have, however, since returned. The attendance at the public services has lamentably declined since the time when our late brother, W. H. Pearce, was the pastor. They are now not all held in Bengali, Shujaat Ali having in compliance with the wishes of some members (chiefly East Indians), commenced to address the people in Hindustani on sabbath afternoons. Both he and Ganga Narayan Sil continue to do much good by private conversation both among Christians and Hindus.

4. *Native church in Entally.*—Pastor, Rev. G. Pearce.—This church is intimately connected with the Native Christian Institution, to which most of its members belong. During three months after Mr. Ellis's departure, I acted as its pastor, preaching once every sabbath, whilst the other services were carried on by the elder students. The same plan is, I believe, still pursued. It is a pleasant sight to see the natives, most of them young, connected with the institution, assemble in their neat chapel, and it is cheering to preach the gospel to them. On the sabbath there are often three or four Hindus present; and in August, when we had a baptism, there were more than a dozen who witnessed the ceremony.

5. *Hawrah and Salkiya.*—Rev. T. Morgan. In a recent communication Mr. Morgan writes, "For the purpose of imparting biblical know-

ledge I have established a Bible class, which has been respectably attended, in addition to which I have collected a library amounting now to near sixty volumes ; for twenty-five of which I am indebted to the Calcutta Tract Society, and for the rest to various friends ; among whom I wish to express my obligation to Captain Gardener (a gentleman trading into this port) for a set of valuable books. At the commencement of the year we established a Branch Missionary Society to meet the expenses of the station. I am happy to say that through the liberality of our friends its funds are in a flourishing condition." In superintending the native part of the church Mr. M. experienced much trouble owing to the bad conduct of a native preacher, who after being discharged, did all in his power to induce the other native members to leave the Baptist denomination. He succeeded with two, but the remainder manifested a pleasing degree of firmness.

6. *Narsingdarchok*.—Under my superintendence.—This has been a year of trial to us ; partly because some of the members of the church (among them also a native assistant) fell into open sin, and partly because our people had to endure much petty persecution both from their heathen neighbours and from the native Christians attached to the Propagation Society's mission, with whom they are intermingled. All the various services in the different villages have been kept up, and a new station, Rasul Muhammad Chok, has been established, which up to this time promises well. Some eight or ten families have during the year left the ranks of idolatry, and placed themselves under Christian instruction.

7. *Lakhyantipur and Khari*.—Now under the superintendence of the Rev. G. Pearce.—On the 22nd of August I had the pleasure of baptizing four persons at the former station, whose evidence was of the most pleasing character. It was a drop of comfort to sweeten a bitter cup. Of the opposition we have met with in these stations I shall say nothing more, as you are in possession of full information on that subject. Since brother G. Pearce's arrival, things have, I am thankful to say, somewhat improved. Eleven members, who had been drawn or frightened away, have returned to the church at Lakhyantipur.

The members of the church at Khari have, with very few exceptions, stood their ground, but none have been added to them. Mr. G. Pearce is there just now.

8. *Circular Road Church*. This church has during the year been without a pastor. The usual services have been carried on principally by the missionaries of the Parent Society residing in Calcutta, occasionally aided by those of the London Society and the Scottish Mission. As might have been expected, it has been to the church a year of trial. They have now, however, the pleasing prospect of obtaining the services of a pastor, the Rev. R.

Gibson, A.B., &c. The present number of resident members is sixty-one, or, including non-resident members, seventy-six.

9. *Lal Bazar*.—Rev. W. W. Evans.—Last year the number of members should have been stated as being ninety-five, instead of seventy-five. Additions during the year, twenty-five ; present number, one hundred and fourteen. "For this encouraging increase," says Mr. E., "and for every indication of good, the members record their devout gratitude to the great Head of the church." The first week in November was devoted to a series of meetings for humiliation and prayer, and "they have not been in vain in the Lord." A library has lately been formed, which promises to be very useful.

10. *Benevolent Institution*. The institution is in a very flourishing condition, Mr. Evans and his assistants giving their best energies to it. The female department, under Mrs. E., is probably more flourishing than it ever was before. On the fifteenth of December an examination was held, which showed that the institution had been much raised above the low state in which it was when Mr. E. took charge of it. It is not an academical establishment, intended to produce learned scholars, but to provide poor young people with that amount of knowledge which shall enable them to become useful members of society. With this qualifying limitation, the result of the examination was very satisfactory.

11. *Native Heathen Institution, Entally*.—Superintendent Rev. G. Small.—The attendance throughout the year was about two hundred ; it has, however, decreased since the holidays in October, the substitution of native Christian teachers in the room of two Hindus, at the re-opening of the school, having given much offence, the more so as just about that time a very general panic had arisen from the baptism of one of the scholars of high caste in the General Assembly's Institution. The change, however, is not to be regretted, inasmuch as the new teachers, besides being every way as well qualified as their predecessors were for general instruction, can with confidence be entrusted with the office of imparting saving truth. An examination of the school took place on Monday, December 27th, before a select number of friends. The scholars of the first class having been drawn away by their dissatisfied teacher, the second class was more particularly examined. The boys acquitted themselves very well. They had committed to memory several chapters of the Proverbs in Bengali, manifested their acquaintance with sacred history, and showed that they had made good progress in secular knowledge, e.g. grammar, geometry. The funds of this institution fall short of its expenditure, notwithstanding the strenuous efforts made by our Ladies' Auxiliary.

12. *Native Christian Institution, Entally*.—Superintendent, Rev. G. Pearce.—It is needless

or me to speak of Mr. Ellis's illness and return to England. After his departure, Mr. and Mrs. Small kindly took charge of the institution until Mr. Pearce arrived. It then numbered forty-two boys, being eight less than there were at the close of the last year. Most of these eight left in consequence of their parents or friends having joined the congregations of the Propagation Society in the south, thus furnishing another proof of the injury done to our operations by the agents of that society. With the exception of a pundit who teaches Sanscrit and Bengali, the masters are all Christians.

The Students of Theology are now five in number, one having been excluded from the church and institution on account of immorality. The conduct of those that remain gives much satisfaction, and they all endeavour to render themselves useful to their countrymen.

13. *Female Department of the Native Christian Institution.* This interesting seminary of the church has suffered a great diminution, arising from various causes; chiefly, however, from the state of things in the south; for when the parents or friends of any girl had gone over to the party of the Propagation Society, they would naturally withdraw their child from the school. Amidst all her discouragements Mrs. Penney continued to superintend the education of the remaining scholars, until at the close of November she removed to Serampore. The present number of girls is seven, but it is hoped that it will shortly increase. The school is now placed under the superintendence of Mr. and Mrs. Wenger, and it is hoped that our friends in England will not be discouraged by present unpromising appearances.

14. *Biblical Translations.*—On this head I am not prepared, to-day, to give much accurate information. In Hindustani, a new edition of the entire Testament, with references and marginal readings, was commenced two or three months ago. The Persian New Testament has long since been finished. In Sanscrit, the Proverbs have lately been issued, in a metrical, but otherwise literal translation, similar to that of the Psalms published three years ago. In Bengali there have been printed,—1st, an edition of the New Testament, 5,000 copies; 2nd, Gospels and Acts, 2,500; 3rd, Acts, 3,000; 4th, Luke and Acts together, 3,000; 5th, Isaiah and Daniel, newly translated, I believe 5,000 copies. A new edition of the Proverbs is printed except the title-page and two last chapters: the entire Bible has advanced to 1 Kings xvii., but it is in type as far as 2 Kings viii. How far the Hindui Testament has advanced I cannot tell just now, but I believe to about the middle of John. The distribution continues to be as extensive and as promising as ever.

The present state then of the mission in Calcutta and its vicinity is not very encouraging. In some branches of labour, as the translations, the operations at Haurah and in Bow Bazar, we have, it is true, been advancing; but in others we seem to have been losing ground. But even taking a human view of things, we need not be discouraged, as this unfavourable result is the effect either of the many losses we sustained in the preceding year, or of the unwarrantable proceedings of the Propagation Society's missionaries in the south. God, who is able to bring good out of evil, will remain faithful to his promises and prosper the work of our hands.

CHITTAGONG.

Extract of a letter from Mr. Fink, July 22nd, 1841.

I have reason to be thankful to the Lord that in his abundant mercy he has again restored my health, so that I am now able to walk about and go out among the heathen. My labour during the month of May was as usual, in the town, in the markets, in the chauk bazaar meeting house, and in my house, preaching, and distributing scriptures and tracts both to Bengalis and Mugs, who were, as usual, very ready to hear the word of life, and very eager to receive books and tracts.

During the month of June, I was confined to my room for a fortnight by illness; but as soon as I was able to walk about in the house I had almost every day natives coming to my verandah for books, to whom I addressed the word of life, and gave books and tracts, which they ardently longed for. In distributing the

books I acted according to my established plan; that is, they were not given away indiscriminately to the applicants, but the latter were made to read first a few lines, and only those that could read were allowed to receive them.

A few young men (Hindus) also came to me a short time ago. In the course of conversation I asked them what they had learnt from the scriptures and tracts which they had received both from me and brother Johannes. They in reply said, they had read that no man in this world could be saved, but through Jesus Christ, whom God did once send into this world, who is the son of God, and who had made an atonement for our sins by sacrificing his life, and shedding his blood upon the cross; that he had died, and had risen

again, and ascended up to heaven ; that he was the Saviour of the world, and that whosoever believed on him would obtain the forgiveness of his sins and life everlasting. When I heard these expressions from the lips of those heathens, I felt happy to see that the scriptures and tracts which we had given them had been perused by them, and that they had learnt the fundamental parts of the Christian doctrine ; although the mere knowledge of the tenets of our most holy religion will avail them nothing either in time or in eternity. We would rejoice in union with angels in heaven, if these heathens, after having received the knowledge of the scriptures, were converted from the darkness of sin and idolatry to the marvellous light of the Son of God, and from the power of Satan unto the living and true God. But it is impossible with us to convert a single sinner ; we must labour as he has commanded us, and look up to God with prayer ; we must wrestle with him, and we ought not to let him go until he blesses us. Ask and knock, says the Saviour, and it shall be given, and the door of his blessing and mercy will be opened. Let us pray to him for the outpouring of his Holy Spirit, the only agent that can convert a poor sinner from the errors of his ways. I then asked them whether they believed in the Lord Jesus Christ, but

they in reply said that if they confessed Christ openly, and became Christians, they would not only be exposed to persecution by their neighbours, but that they would also be deprived of their wives, children, relations, &c. &c. as unclean outcasts. In reply, I told them that they should consider that their souls were of infinite value, and that they should appreciate their salvation and eternal life more than all the comforts of their houses and families, yea more than all the honours and riches of this vain world ; and I added, "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

The Mug convert, repeatedly mentioned in my letters, gives me and brother Johannes satisfaction. He labours every day among the Mugs, reading the scriptures and tracts, and speaking the word of life to them. He also attends at my house every day for two hours reading the scriptures, and we both have conference upon what we have read, and close it with prayer. By his receiving instruction every day from me, I trust that by the grace of the Lord his mind will be drawn more and more towards God, and will, I trust, grow in grace and in the knowledge of our blessed Redeemer.

DINAJPUR.

Mr. Smylie writes as follows :—

A brahman who had received several tracts called on me while engaged with many people in the bazaar. As he raised himself above the crowd that stood before him, he watched me ; the instant our eyes caught each other he called, "I wish to have a large book ; I wish to be fully instructed in this way. We have read the books you gave me ; your books have given us great pain of heart, and as your books have been the cause of our distress you must take it away. I will call on you ; I have very many things to ask, and you must tell me all I wish to know, for we are in much trouble of heart. You must also give me a large book. I will surely call on you." As there were several people between this brahman and the place where I stood, he was obliged to speak so loud that all could distinctly hear him. A large book seemed to be all he desired, for he again called, "You must give me a large book." Almost every one now asks for large books, but not every one obtains them. When they ask for large books I call to their recollection the conditions on which they were promised large books. Those who cannot call to mind what they have read will stand and try again and

again to recollect something ; when they find they have failed, they evidently feel sorry. The little boys who attend will say, "Did you not know that you must remember what you have read, otherwise you cannot get another book." "I surely did read, and I could remember while reading in my house ; what can I do ? it is gone from me : I will try again." And in this way they leave me, hanging their heads, but often come again with a few words.

I had a call from my old friends the Jews. They would insist that the Messiah was yet to come, and that the Musalmans had been telling them that the gospel was an invention of Satan. I answered, "Do you know any Musalmans who read their own or any other people's books?" They said, they did not. "When they said so, did they prove what they said?" "No." "Well, always bear in mind that people can very soon assert a thing which they can never prove ; and you know, for you read your bibles, that no prophet has ever said any thing whatever of the coming of him whom they call a prophet ; you also know that they often say their prophet's name is mentioned in our book ; if our

book be false it can be no honour to have their prophet's name mentioned in it. It would be no difficult task to prove that the Messiah has come; and if he be not already come, he never will. I believe no man can say that any one of David's race is now living. This being the case, how can he come? You all know he is to come of David, do you not?" "Yes, we do; but is David's family all dead?" "I have said so; and when Christ came, few, if any, but Joseph and Mary were to be found; he was, therefore, a root out of a dry ground." He was evidently perplexed with what I said last, and, after a moment's thought, asked me if I could give him a Hebrew New Testament, and he would read it. I gave him my own New Testament, and before we separated he read part of it. I asked one of them whether he did not long to return to his own land? "Not now," was his answer; "we live happy in the Company's country, which we could not do in our own, because the rulers of our country are Musalmans."

Nov. 4th.—I had the pleasure of baptizing three young people on the 3rd of October, one of them the wife of a pious young man who has for some time been a member of the church. She was formerly a Musalmani. The other two are youths about 14 or 15 years of age. It is very gratifying to see young people coming forward and offering themselves freely to serve the Lord.

The young Munshi who read the New Testament with me joined us a few days after the baptism. I have known him for some time, and I am happy to say his conduct has been very good, and he has come in the way we could wish; he has come as a poor sinner seeking pardon through a crucified Redeemer. This shows that God has begun to call those who have long heard his word. I trust he will soon call others. Until lately I had employed him as my Munshi, but at length found myself obliged to tell him I could not continue the study of Hindustani any longer. He appeared distressed in mind, and for a time stood in silent thoughtfulness, but recovering himself, he said, "What am I to do for instruction? Sir, I do not want money; God will provide. I want instruction." I answered that he might call daily, although he was not employed as a Munshi. Shortly after this his people threatened to turn him out, if he came so much about me. They said he could not attend at my house without being turned away from the faith. When he told me what they had been saying, I could see that his mind was strongly inclined towards the truth. I however did not

invite him to join us, as I wished him to come freely of his own accord. His acquaintances continued to trouble him. Two Maulavis frequently argued with him, but as they always lost their temper, and one of them in particular could scarcely hear a word or two without becoming furious, he became disgusted with them. All the tracts we have in the Persian character, and also the four gospels, he had read, so that he was not without arguments, and I strengthened his hands as much as I could. By these means he could clearly see that what they said was contrary to fair truth. Some days after they threatened to turn him out, he came and gave me the little money he had carefully saved, and requested me to get a small house put up for him in our compound. After worship on the Lord's day he gave himself up in the most humble manner; I leave you to judge what I felt. No father could rejoice more at the birth of his firstborn, than I did in my own heart over this Musalman youth. I trust, I pray, that God will soon send many others; three and one are not to be compared to the hundreds and thousands of the West Indies; but we are in Bengal, where Satan reigneth.

For the greater part of the month I have not been able to do any thing, on account of a violent fever, from which I am only just recovering. I feel thankful that I am again able to converse with freedom and to conduct worship.

I have, however, been to the bazaar several times, and although many people had gone into the country during the Hindu puja, I have met with numbers who cheerfully received our books and tracts.

A very interesting little boy about 8 or 9 years of age came to me the other day in the bazaar. He asked if Jesus Christ was the Saviour. I answered that he was. Is Jesus Christ and God one and the same? They are, was my answer. He appeared as if he had just called to mind something he once knew, but had forgotten; and before I could proceed said, "Ah! the same, but differing in form. He is the Saviour." Having said so, he walked off immediately. The men who stood about me at the time, appeared to be greatly pleased with the boy; I could see every eye fixed on him.

I had a call from a young wealthy Musalman yesterday, who requested me to allow him to attend at my house to receive instruction; I trust he will attend. May God draw him to his only Son Jesus Christ.

DELHI.

Mr. Thompson writes from Garhmukteshwar thus, Nov. 23rd, 1841 :—

Here am I amidst the din, the bazaar scenes, and religious folly of the thousands who annually assemble at this reputed sacred place ; and happy am I in being again permitted of God to come out, after so much that tried the mind and harassed the body for upwards of four months. A little breathing time is now granted me, and I pray I may both find my hands full here and also return hence rejoicing in my God, who is still the God of mercy and power.

It may appear strange that so many Persian and Urdu Scriptures should find acceptance at Hindu fairs, yet it is a fact of which there is increasing evidence every year, and indeed at every fair. The recipients of these scriptures are, to a great extent, Muhammadans, who open shops temporarily at the fair, for fruit, cloths, coverlets, stained dresses for Hindu females, toys, shoes, and other articles from Moradabad, Rampur, Najidabad, and places about. These persons either have fewer prejudices against Christian books, or show them not. A class of Muhammadans who appear little bigoted are such as hold employments under government in the courts, police establishments, and other departments ; the asperities of these men appear to be softened down, and they are more bland in their inquiries, replies, and conversation generally. To this class I would add zamindars and all Muhammadans connected with agricultural pursuits ; they have, in general, very little that is repulsive in their spirit and bearing when conversed with ; and if unlettered, listen to, and if read, thankfully accept of, the Christian scriptures. Students of government schools, oriental and English, come forward with great readiness, in numerous instances, for the word of God in Persian and Urdu. While a great portion of the above desire to know what is to be found in our scriptures, there are some who, having prejudged our books from their acquaintance with the Quran, seem desirous of ascertaining if things are so. From whatever motive it is that these Muhammadans desire the scriptures, whether to be satisfied that Muhammad is the promised comforter, or to discover or torture some passage of scripture in his favour, their anxiety for the word is undeniable ; and if they all read what they take, as I have good evidence that many do, it is impossible they can all read in vain ; God may, in their search after fallacies, be leading them to an intimate acquaintance with the truths of his word, which, as such, they may never be led otherwise to care for.

24th.—Numerous pandits, with their characteristic anxiety for our books, both encountered me on the road and also called at the

tent for them, and a few pleaded last year's promise to be supplied with the Sanskrit scriptures. The poetical execution of the Psalms has greatly raised the reputation of our books, and, when we have them to offer, or a testament, or even a gospel, no pandit has a reasonable excuse, or I should say, the shadow of an excuse, for turning away with contempt from our offer, and they now seldom do it. Among others, one eminent opposer, indeed, a scoffer of years, went away to-day with his hands full of the same divine word in his venerated and admired Sanskrit, which possessed no attraction for him in Hindi and often called forth his contempt, although, poor man, every truth was as plain to his understanding in the one as in the other, and he was, on that score, without excuse. Yet as he for years refused in substance what he seemed to take a pride in accepting in another form ; and if he will but read, I am almost sure of his benefiting by the majesty, purity, and wisdom of the divine word. This man, of all my opponents, appeared the hardest to make any favourable impression upon, and his marked opposition to the gospel, his subtle mode of reasoning, and his air of self-complacency and triumph, always gave the multitude pleasure, as they did me pain.

25th.—A numerous attendance and much attention to-day, both when walking about among the scattered multitudes and calling their attention to the word of the Saviour, and likewise when the people collected round the tent. Brahmans and pandits were numerous, and from what they knew of our books and what they expected to find in them, it did not appear necessary to urge them to accept of them ; not a few appearing to act under the impulse of views and feelings brought to the scene of labour, not originated on the spot : as, for instance, a pandit who wished to have the testament in Sanskrit, was prepared to appreciate its worth from having last night listened to the reading and rendering into the vernacular dialect of twenty pages of that book by one who had yesterday taken it. One requires a gospel, on account of the genealogy of our Saviour which it contains ; another, a different gospel, giving an account of the birth of Christ ; a third desires to see the ascension of Christ described. As an instance of the state of mind of some of those into whose hands our scriptures fall, or who are led from some cause or other to desire and read them, I shall mention the opinion entertained of himself by a brahman of this place whose sole support is derived from his disciples. "How do you effect the salvation of your disciples, and bring their souls to heaven ?" I asked. His reply was, "How can one whose own hands are tied unbind

the hands of another!" He expressed by this his incompetency to help, in their spiritual condition, his disciples, whom also he considers as bound in the fetters of guilt and wholly impotent to save themselves.

A young pandit, who has given it out among Europeans and natives that he means to write a refutation of good Mr. Muir's *Mat Parikshya*, has come forward to-day and solicited a Sanskrit testament. Query: is it with the view of qualifying himself the better for his most difficult task by the discovery of weak points in the sacred book of the system he is preparing to attack? If he should indeed set about the odious work (of which he says he gave intimation to Mr. Thomason at the late college examinations at Delhi), I earnestly hope he may, in reading through the testament, receive convictions of the truth as it is Jesus, that shall never be eradicated.

A mahant of Kabiris came forward and expressed great delight on hearing the determination of the above pandit, and added, that some natives of Bengal also had written a refutation of the religion of Jesus. I offered him a tract, and asked him to read and give me the sense. He said, he would not deign to touch it. I offered to hold it for him, and accordingly stood before him holding it with both my hands, and asked him without touching it to read it: but he declined, and looked very foolish in the eyes of all the people. I admonished him to understand well the merits of a cause he undertook to speak against. In the face of his aversion another mahant of the Kabiris solicited and took the volume of the Gospels and Acts in Hindi, and said he desired to make himself acquainted with their contents. Viewing with contempt all efforts to win souls to Christ, he observed, I had not succeeded in catching a *lal*, a beautiful little bird. I said, I should be content with *pidris*, or a common kind of bird, meaning men in general, as I considered the preciousness of the soul, not the outer garb. All the men approved of this, and the man felt ashamed and shortly after went away.

26th.—I felt happy in being able to convey the word of the Saviour to the opposite bank of the Ganges, where are encamped on the sands some thousands of people from Rampur,

Ankola, Saambhal, Moradabad, and Bareilly. Many listened with surprise on being addressed on the subject of salvation; some wondered that the Sahibs had a religion to offer more efficacious than theirs, and one man with apparent joy exclaimed,—“Hitherto the people had been accustomed to hear the names of Muhammed and the Devtas as able to save, now you have made known to us the name of the Messiah as the Saviour; we shall see what his word contains.” This was a Hindu, and I pray he may fulfil that scripture, “Faith cometh by hearing, and hearing by the word of God.” While I was away, an aged Hindu of the followers of Ramanand, gave Devagir much pleasure. It appears that some eight years ago he got a gospel and tracts of me at Delhi, the reading of which has produced in his mind a conviction that “the Lord Jesus, who became incarnate for the salvation of sinners, is the Saviour of the world;” and hence he is persuaded that they are happy who trust in him. At present he is contented to take a testament, tracts, and some other books for a further and closer examination of the truths of our religion. Another aged Hindu, a bairagi, on getting books was overjoyed, as Devagir says, and exclaimed, “I must now go to the bazaar and get glasses to read these books!” In the evening I saw this man come with an offering of sweetmeats for Devagir's acceptance, but he had to take them back, much disappointed. The offer, however, evinced the gratitude of the poor man. A third man, a young pandit, came and rated Devagir in very severe language, for having abandoned the faith of his fathers, and embraced a religion contrary to the shastras. This individual was a student of the Delhi College. At one time there was so much altercation between brahmans and Devagir, that fearing the issue would be profitless, I opened the fifteenth of Luke, and having read it through, I called the attention of the people to the purport of the three parables it contains, viz. the joy of heaven over one sinner that repents, and the reception of such a soul by God according to the gospel. This had the effect of putting down the contention, and producing a solemn impression on the hearers.

WEST INDIES.

Mails from the Western hemisphere having been unusually retarded, we are unable to communicate this month any intelligence from the West Indies.

HOME PROCEEDINGS.

THE JUBILEE.

Suitable memorials of gratitude to God for his blessing on our mission cannot be raised without adequate funds. The translation of the bible, the emancipation of the negroes, the formation of churches in heathen lands, are great things for which to be thankful. The raising of a fund for objects of so great importance is a most proper expression of thankfulness. Let us engage in it with all our hearts. Fifty years, too, is a long time during which our families and ourselves have received much; and shall we give little? Many friends have already answered, No: we will give in some proportion to what we have received, and they have accordingly sent or promised individually sums varying from £50 to £1000. It is hoped that many others will do the same, by giving their names to the Secretary or some other member of the Jubilee Sub-Committee; and, as the Jubilee year will rapidly advance, we beg respectfully to urge our friends not to delay this. Any amount of contribution, however small, will be thankfully received, through the pastors of the different churches, or the officers of Auxiliary Societies; and every Baptist throughout the three kingdoms should do something (we mean something more than usual) for the mission this year. Those to whom God has given ample or competent means will, we trust, on this occasion devote part of their property to his service. We judge no man. We leave every one to settle his proportion as between the Lord and his own conscience and the souls of his fellow-creatures. We propose to you an investment most abundantly advantageous: "Make to yourselves friends of the mammon of unrighteousness." Your money, if given from love to Christ, and accompanied with humble and fervent prayer, as it will form part of the means of sending inestimable blessings to thousands of your fellow creatures, will also, we doubt not, bring back blessings in their prayers and sympathies, and in the approbation of your blessed Saviour, to your own bosoms; and these are blessings which, both in them and in you, will be perpetuated in eternity. "He that soweth bountifully shall reap also bountifully."

On the 31st of May, 1792, Dr. Carey preached his celebrated sermon at the Association held at Nottingham, from Isa. liv. 2, 3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the gentiles and make the desolate cities to be inhabited;" when he took up and enforced what he conceived to be the spirit of the passage in two exhortations:—expect great things; attempt great things. We shall not be surprised if many of our ministerial brethren take the same text, and enforce similar exhortations on Lord's-day, May 29th, 1842, just fifty years after. It will be an excellent preparation for the first general Jubilee Meeting at Kettering, on the 31st of May and 1st of June, which many are anticipating with unfeigned pleasure. At the same Association on the 31st of May, 1792, the resolution was passed that a plan should be prepared against the next ministers' meeting at Kettering, for forming a society for propagating the gospel among the heathen, which was done accordingly; and now many grateful and rejoicing professors of our holy faith are about to meet at Kettering to review the results already secured of that resolution, to "sing unto the Lord and talk of his

mighty acts," and to consult, and pray, and contribute for the still wider propagation of the glorious gospel of the grace of God.

It has been suggested by an esteemed minister, that it would be well to request the teachers and children of our sabbath schools throughout the kingdom, to make a jubilee collection among themselves, on the 22nd or 29th of May, so as to enable the friends to send the various amounts in time to be presented at the Kettering meeting. We shall be much pleased to receive amounts so collected. The small sums which the children will give with pleasure, in the aggregate become considerable, and the benefit to themselves, in exciting pious and benevolent feeling, is great. Jubilee addresses might at the same time, in most places, be given to them.

We beg to remind our readers of the Jubilee cards and medals, and we would also urge and entreat them to pray with humble importunity that at all our meetings we may be favoured with the presence and blessing of God, even our Father, and our Lord Jesus Christ, and that the Holy Spirit may be poured forth on all the churches at home and abroad.

A small medal is in preparation, intended for the children in our Sunday-schools, the price of which, we believe, will be one penny.

SPECIAL GENERAL MEETING OF THE COMMITTEE, SUBSCRIBERS, AND FRIENDS,
KETTERING, MAY 31, AND JUNE 1.

Our friends at Kettering have requested us to state, that they hope to have a large attendance at the General Jubilee Meeting on the 31st of May, and the 1st of June; and that Blisworth, which is eighteen miles from Kettering, is the nearest railway station. The regular conveyances between Blisworth and Kettering are few. It will, therefore, better enable the friends to make the necessary arrangements, if those who intend coming by railway will send notice of their intention, stating by which train they mean to come, and conveyances will then be provided at as cheap a rate as possible. The sooner such notices are sent, the more convenient it will be, especially as it will enable the friends at Kettering to judge what accommodation will be wanted there. On arriving at that place, all our friends are requested to go at once to the house in which the mission was formed, and which is known in the town as the Mission House; its proprietor has very kindly granted the use of it for this occasion, and a Committee will sit there to give such information to strangers as they may require.

It is, however, possible, that many friends desirous of attending the meetings may not be able to send previous notice of their intention. They will not, on this account, it is hoped, deny themselves the gratification. The Committee and friends at Kettering will use every effort to provide accommodation for all.

The Rev. Edward Steane of Camberwell, and the Rev. Benjamin Godwin of Oxford, have engaged to preach.

Letters may be addressed to Fen Court, or to Mr. Gotch, Kettering.

The following extracts of a letter from Mr. Saffery will be read with pleasure, and may induce a salutary imitation of the liberality they record:—

In my recent journey in the West of England I met with some instances of self-denying liberality, which are neither uninteresting nor unimportant. The amounts contributed were

comparatively small, but they were the fruit of that principle which secured for the widow of old the approval of Him whose commendation gives incalculable worth to the otherwise meanest gift.

At ———, the missionary box of a servant contained between one and two pounds, one pound of which was given by herself, chiefly from gratuities presented her by visitors to her master's house. These gifts are always consecrated by her to the missionary cause.

At ———, the pastor of the church receives from his people, who are exceedingly poor, a very small and insufficient salary. A deeply afflicted wife and father (who is entirely dependent on him) demand for their support all his energies, and by the hard labour of his hands he secures for them the necessaries of life. Out of his scanty income he presented me with one pound as his own subscription to our Society; and a farther contribution he purposes making to our Jubilee fund but of which it would be premature to write more at present, will involve a sacrifice which I fear few in his circumstances could be found to make. These are facts which illustrate in the most touching and impressive manner the words of the Lord Jesus, "It is more blessed to give than to receive."

In one of the places referred to some delightful instances of small but positive sacrifices made in early life, were narrated by the brother whom God is greatly honouring in his labours there. When he was receiving the contributions of the Sunday-school, some children, whose parents are extremely poor, brought the savings of the year, one farthing per month, and, with their own money carefully wrapped up, twelve farthings from a little brother who had just been taken out to Canada by a relative. He left the parcel, with a strict injunction that it should be handed to his minister for our missions.

The anniversaries of the auxiliaries, whose meetings dear brother Leslie and I have been attending, will, on the whole, be as productive as those of last year, although, in addition to the depressed state of trade, local and temporary causes were not unfrequently impediments to our success. An unusual number of the churches were without pastors. In one case only the vacancy had arisen from death, but the loss in that case was a most severe stroke, not only to the church on whom it fell with such a sudden and calamitous force, but to our mission, which was deprived of a most efficient district secretary. I refer to our beloved and lamented brother Chapman, of Yeovil.

"He bore his banner through the field,
And waved it when he died."

One little incident occurred in our meeting at Bath which is worthy of notice. Our brother Newman, of Shortwood, in the course of a powerful speech, referred to the indirect benefits which Christian missions conferred on our own country, in the conversion of those who had gone out to India for commercial, civil, and military purposes. When he sat down, a poor man rose and requested permission to speak. Having taken a place, at the desire of the chairman, on the platform, he, in the most striking and simple manner, confirmed the statements which had been made, and declared himself to be one of those who in India, as a common soldier, had learned, through the preaching of a missionary, the preciousness of that Saviour whom he had despised and rejected in his native land.

A correspondent in Liverpool gives an account, which may furnish a beneficial precedent, of efforts by which, in the Sunday-school with which he is connected, ten pounds per annum are being realized:—a sum sufficient to support two children in the school at Calcutta.

While we were deliberating on the expediency of appealing to *poor* children for money, out came Mr. Thompson's Address to Teachers, and then his excellent stirring letter "to the children of Great Britain, on behalf of missions;" thus stimulated, doubts and fears vanished, and we set to work, commencing with an opening appeal to the children, which we followed up by presenting one of every family in the school with the aforesaid letter of Mr. Thompson's, for the two-fold purpose of interesting the children more effectually, and those to whom they would look for money. This done, we commenced the next Sunday with the plan we have pursued up to the present time, which is simply this:—It was proposed that an orphan or destitute heathen girl should be boarded and educated in the Benevolent Institution at Calcutta, for which purpose the children engaged to raise the needful annual amount of 4*l*. Our mode of collecting this sum is as follows:—every Sunday afternoon each teacher opens his subscription-book, (after the school has been opened by singing and prayer), and asks "who has got any thing for the two poor girls in India?" never making a personal application, lest the feelings of such as could not give might be wounded, and they should leave the school. As permanent success depends very much upon our keeping awake the benevolent zeal and sympathies of the children, we endeavour to effect this by dis-

posing of suitable missionary publications among them, by an address on the first Sunday of the month, or reading extracts from such books as, "What have I to do with Missions?" "Missionary Records," &c., by a quarterly address from our minister, and an annual tea-party. By such means we have sold monthly about twenty-five Repositories and Heralds amongst the boys only, who average about sixty in number; and from both girls and boys, numbering together about 160, we have in seven months received at least 8*l*., so that if we go on at the same rate, as I expect we shall, we may board and educate three instead of one, as at first proposed. It is much better to propose a little and accomplish more, than to propose too much, and damp youthful ardour with the cheerless din of failure. As a check for the parents upon the children, they are, through your kindness, presented with the quarterly papers on which their contributions are acknowledged. And lastly, but not least, we impress them constantly with the paramount importance of a personal interest in Him for the promotion of whose kingdom they contribute, and the necessity of prayer that their offering may be accepted and blessed. We were pleased to find the Quarterly Papers better adapted to your youthful subscribers, and hope the new arrangement will have a good effect.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of March, 1842.

Annual Subscriptions.			£ s. d.			£ s. d.		
	£	s. d.						
Acock, Mr.	0	10 6	Deane, Mr. G.	1	1 0	Hoby, George, Esq.	1	1 0
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Williams, J., Esq.	1	1	0
Wartlers, S., Esq.	1	1	0
Warrington, J. Esq. .	1	1	0

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Cumming, Mr., Cards for Africa	1	0	0
Gover, W., Esq.	5	0	0
Gurney, H., Esq., additional	3	19	0
Kightley, Mrs., for Africa	8	0	0
M. E.	4	0	0
Thank-offering for mercies	4	0	0
Wilkin, Miss M. J., Card and Box	1	7	2
X. Y. Z.	5	0	0
Yarnton, Mr., collected for debt	1	1	0

Legacies.

Masters, Mrs., late of Stoke Newington. .	160	4	0
Swinburn, Mrs., late of Cheltenham	500	0	0

LONDON AND MIDDLESEX AUXILIARIES.

Battersea	32	7	9
Bow	18	19	3
Brompton	15	16	2
Canberwell	111	15	6
Devonshire Square ..	44	11	0
Eagle Street	21	0	0
Hackney	18	2	4
Hammersmith	46	4	5
Harrow—			
Collected by Mrs. Kilby	1	10	0
Hatcham—			
Capt. J. Jones	1	1	0
Islington Green	6	5	3
Keppel Street	10	3	1
New Park Street	29	14	1
Sunday School	6	2	6

Shacklewell	46	3	4
Do., for Africa	6	2	11
Spencer Place, by Mr. Clutterbuck	12	0	0
Stepney, by Mr. S. Murch	7	6	6
Tottenham	30	18	0
Do., for Africa	0	12	0

BEDFORDSHIRE.

Amphthill and Maulden .	12	3	6
Bedford, moiety	37	13	3
Do., Baptist Church .	9	3	7
Biggleswade	47	13	1
Do., for Entally	7	10	0
Do., for Female Education	2	10	0
Gamlingay	27	5	6
Houghton Regis	12	5	11
Leighton—			
J. Grant, Esq., by Miss H. Meredith	5	0	0
Little Staughton	11	10	0
Ridgmount	24	14	2
Shefford	5	0	9

BERKSHIRE.

Newbury	40	0	1
Reading	101	1	3
Do., for Africa	8	15	0

BUCKINGHAMSHIRE.

Buckingham	12	19	1
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CAMBRIDGESHIRE.

Cambridge—			
By Mrs. Roff, for Female Education ...	16	18	0
G. E. Foster, Esq. .	10	10	0
Haddenham—			
Mr. W. Cox	1	1	0
Horningssea—			
Mr. W. Saunders	5	0	0
Do., for Africa ...	5	0	0

CHESHIRE.

Chester, by Rev. P. J. Saffery	9	10	0
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CORNWALL.

Chacewater	6	13	6
Falmouth	32	11	0
Do., for Mr. Burchell's Schools	2	3	0
Grampond	5	0	0
Helstone	21	11	0
Marazion	1	12	0
Padstow	1	16	2
Penzance	35	0	0
Redruth	16	3	2
St. Austle	21	8	2
Truro	22	12	2
W. Tweedy, Esq., for Schools	1	1	0
Collected by Miss E. Barlow	1	10	0

W. Tweedy, Esq., for <i>Schools</i>	1	1
Collected by Miss E. Barlow	1	10
	<hr/>	
	169	
Acknowledged before and expenses	113	13
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	55	7 1

CUMBERLAND.

Carlisle—			
T. Graham, Esq., ann. sub.	0	10	0

DERBYSHIRE.

	£	s.	d.
Chesterfield, by Rev. P. J. Saffery	8	0	6
Derby	2	0	0

DEVONSHIRE.

Devonport—			
Collected by Master Oram	1	10	0
Exeter	7	1	8
Plymouth	27	3	9
Tavistock—			
Miss Angas	5	0	0
Tiverton, Balance	12	3	8

DORSETSHIRE.

Weymouth	8	19	3
Wimborne	2	12	4

DURHAM.

Durham, by Rev. P. J. Saffery	4	10	6
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ESSEX.

Braintree	9	6	6
Burnham	5	11	8
Coggeshall	1	12	0
Colchester	16	2	9
Earls' Colne	6	6	8
Mr. Blacklock, Ford Street	30	0	0
Great Sampford	3	11	0
Burnham	12	0	0
Harlow, Balance	26	15	0
Ilford, by Miss Rose .	9	8	3
Loughton	13	3	6
Oakley	1	1	4
Potter Street	4	0	0
Rayleigh	12	12	0
Saffron Walden	16	18	3
Do., for Translations	2	2	0
Do., for Schools	2	2	0
Sible Hedingham	1	12	6
Thaxted	6	9	0
Thorpe, by Rev. J. Hiron	3	6	2
Tillingham	1	10	6
Waltham Abbey	13	1	0

HAMPSHIRE.

Basingstoke	1	0	0
Beaulieu—			
Rev. J. B. Burt, don.	20	0	0
Do., ann. sub.	1	1	0
A friend	1	1	0
Beaulieu Rails	2	11	6
Broughton and Wallop	24	18	7
Guernsey	18	11	2
Lymington	2	0	0
Newport, Isle of Wight—			
Castle Hold	0	18	0
Do. for Schools	0	5	0

HERTFORDSHIRE.

Bishop's Stortford	4	2	3
Baldock, by Rev. E. Adey, for debt	0	5	0
Boxmoor	21	5	4
Buntingford, by Rev. E. Adey, for debt	1	8	6
Hertford, by Rev. E. Adey, for debt	1	15	0
Hitchin	21	16	6
Royston, by Mr. Pendered	8	19	0
Watford	68	18	1

IRISH CHRONICLE.

MAY, 1842.

The present number of our Chronicle will appear on the eve of the next annual meeting of the society. It would seem a proper thing to review, in brief, the peculiar character of our obligations to seek the welfare of Ireland; and in doing so we are glad to avail ourselves of a reported address on the subject delivered by an excellent friend at a meeting of a similar society to our own in Cambridgeshire.

We shall take extracts only, calculated to afford our readers just views as to our relations to that country. The whole address is worthy of attention, and may be seen in the ninth number of the "Christian Examiner," an excellent monthly periodical, published by Mr. Snow, Paternoster Row.

"There are parts of the world," said our excellent friend, "as to which our exertions may bear the character of disinterested benevolence, but this aspect they can never wear when put out to the utmost for Ireland, since they will be but the payment by slow instalments of a debt which has been accumulating on our heads for centuries.

We ask you to look at our original conquest of Ireland. It was granted, in 1170, by the bull of Adrian IV. to our Henry II., with the persons and properties of its inhabitants, and a reservation only of the rights and immunities of the Roman church. Henry was not slow to enter upon his grant. One of the petty sovereigns of Ireland was expelled from it for his crimes. He applied to the English monarch, and was speedily reinstated in his dominions, having taken the obligations of homage and submission to his benefactor. This was followed by the conquest of the country, in 1174. That conquest was too extensive in one view, since it extinguished national freedom and independent government; and it was too limited in another, since it left the power of the great and lawless chieftains to devastate the country with their dissensions through succeeding ages. The native Irishry were things of no account—no inquisition was made for their blood, which was shed at the caprice of every English settler. The period to the Reformation passed in continually recurring rebellions, rendered finally powerless by the mutual enmities of the chiefs, and sometimes in the circumscription of the English within a narrow pale.

There is no event which has worn such opposite aspects to different nations under the same government as the Reformation. To England it was the dawn of commercial greatness; it consolidated national independence; it has hallowed Elizabeth to the memory of all succeeding ages, in spite of her arbitrary principles, and of her enmity even to religious liberty. On Ireland, however, this event bore only a portentous and a lurid aspect; it heralded in only the persecution of a nation.

When the Reformation was imposed on Ireland, it has been stated there were not within it sixty Protestants. No previous preparation was made for it; no moral conviction was attempted. The potency of an act of parliament was the only power relied on. The Irish nation may be supposed to have reflected that it was the authority of the pope which transferred them to English rule; they remembered the reservation of the ecclesiastical payments to Rome, which, under the name of St. Peter's pence, had been abhorrent to Englishmen. They remembered how much more stringent the rules of the Roman church had been made by the English conquest, and they could not see the justice of the conquerors in throwing off the yoke. There was no obligation to the mercies of the English, to lead a high-spirited nation by the ties of gratitude. The Reformation was consequently refused by the Irish nation. Their ecclesiastical revenues were transferred to a religion they abhorred, but they preserved the ancient hierarchy in a voluntary establishment, which made the one the religion of the population, and the other the *rejected* imposition of the conquerors. The Reformation did but add another mark of reprobation to the Irish, and when the separation of nationality would have been effaced by intermarriages and intercourse, it made that separation more indelible by the fresh and active principle of religious discord.

In 1641 there arose the fiercest and most exterminating rebellion which ever marked the history of a Christian nation. This was put down by the resistless energy of Cromwell, and finally extinguished after the Restoration, under the vice-royalty of the Duke of Ormond, by the Act of Settlement. This rebellion cost the Irish nation, we have been told, 616,000 lives by the sword, by the scaffold, by the hardships of unsuccessful war, and by the expatriations of a hopeless population. The cultivated acres of Ireland amounted to fourteen millions, and of these eight millions, being above half, were confis-

eated by that rebellion, and passed from Irish to English, from Catholic to Protestant owners. To this succeeded the era of the revolution of 1688, to this country the death blow of attempted tyranny, the charter of all rational liberty, the source to which we trace all constitutional precedent. The Irish espoused the cause of the exiled family, in which for three years they made a desperate but unsuccessful struggle, finally extinguished by the treaty of Limerick. At that period the cup of Irish subjugation was filled to the brim.

The indignant language of the Roman historian might be applied to the English pacification—'They make a solitude and call it peace.' The three descriptions applicable to every Irishman, that he was an Irishman, a papist, and a jacobite, were the conducting rods to draw down on his head the lightning of British wrath. The petitions of the Catholics for redress might be sent across an unpyting ocean, but they came to a sovereign, an executive, and a parliament, scarcely less unheeding than the billows over which they were wafted. The Catholics were made ineligible to seats in parliament, to the possession of the elective franchise, to the highest places in the learned and most valued professions."

These oppressions, the speaker goes on to show, have yielded to milder counsels. "Nothing now remains of the martial oppressions of Ireland; they cannot cease to be matters of history, though they are no longer so of experience; they remain only in the obligation they have left on us to atone for them to the descendants of the sufferers by the communication of light and knowledge, and of a pure and unsuperstitious religion.

We ask you to turn for a moment to the ecclesiastical history of Ireland. Its benefices were held by men, who, in the scarcely responsible exercises of power, naturally made ecclesiastical institutions bend to individual aggrandisement, until 2430 parishes were melted by unions into half that number of benefices. One parish contained, we have been told, 20,000 inhabitants, without a church; many had neither church nor house of residence, and, strange to say, those livings were considered the most valuable appointments, where there was no church in which to preach, and no house in which the receiver of the tithes could be compelled to residence among the people from whom he received the ecclesiastical revenues. We allude to this by-gone posture of ecclesiastical affairs to show how hopeless was the expectation of the conversion of the nation from the church, which was only attempted to be made national. When its ministers were baptized with a missionary spirit, they were met, in their incursions of persuasion into the territories of Romanism, by the abhorrence of the nation to the tithe system. They were

the members and ministers of a church which, as the Catholics believed, had usurped the ecclesiastical revenues originally set apart for the defence, the inculcation, and the dissemination of the Roman Catholic faith. Hostility to their ecclesiastical claims became prejudice against their religious doctrine; and the Catholics were fortified by almost every passion that can influence human judgment and guide human action, against the truths of the reformed religion, when inculcated from the lips of those who had succeeded, however innocently as individuals, to the revenues and the honours of the Roman Catholic church.

Let it not be supposed that, in this reference to the operation of general principles, we depreciate the motives or under-estimate the piety of the ministers of the Episcopal church. We do but point out the obstacles to their success, arising from their position, and not from their character, when we infer that however successful they might be in other countries, they could never be the instruments in Ireland of important conversions from the Roman Catholic church. It was, moreover, the quietude of an established religion, contending against the activity of a sect maintaining and extending itself by the confluence of all the feelings that can excite and sustain human exertion. On this all-interesting subject the deductions of reason are supported by the evidence of facts.

This consideration brings us to the conviction that it must be to the Protestant dissenters we must look for the religious renovation of Ireland. Our missionaries cannot be opposed by objections to the tithe system. They hold no revenues or immunities which were ever possessed or claimed by the Catholics. No objections lie to our missionaries, but those which apply to the law of our God. They are inculcating in their circuits, in Ireland, the purity and simplicity and spirituality of religion, the great doctrines of justification by faith, and personal responsibility, and they do not add to any unpopularity of those tenets, objections drawn from their own lives, or positions, or personal interests. We are called on therefore to support this society from the conviction that the vices and the bigotry of our ancestors have imposed on us their descendants the deepest debt of obligation to promote the moral and religious welfare of Ireland, and that the increasing exertion of this society is the principal agency on which we can rely for the accomplishment of this great object. If we are asked on what instrumentality we rely, we answer immediately, on the preaching of the gospel, and permanently on an impartial national education."

Mr. BERRY writes to Mr. GREEN:—

MY DEAR SIR—The fine weather, good health, and the salvation of souls, have urged to active and delightful labour for the month just gone by. I do not remember when I have travelled more, nor do I think I have ever been more encouraged, nor more determined to know nothing among my countrymen save a crucified Redeemer. I am invited to preach at some very interesting places in my neighbourhood, and anxious as I am to condense, and frequently attend the places already occupied, I think I must, with returned health, glorify the Lord with increased labour, and take in one or two important stations; but how far short do I fall even of modern preachers, without referring to the first messengers of mercy! I am much encouraged in some of my stations, especially at K. and C. In the former place I shall have to preach in the open air, for want of house-room. K. is a mountainous district. I saw a red handkerchief hoisted on a pole the last time I visited, and upon asking why, I was told that it was intended to inform the friends on the side of the mountain that I was come. I usually devote hours after preaching to spiritual conversation with these interesting people. At C. I have found that it was right amidst seeming discouragement to persevere, for I have again the pleasure of preaching there to a considerably full house. I am afraid that we often feel discouraged without cause, and that our want of faith or want of activity magnifies the molehill into a mountain. It is pleasant to labour in a country tranquil as ours is at present. We have reports daily of Ribbon Societies in this and the other county, but if every county be like the Queen's, those reports are false; for I can go and come, either by day or night, to any of my places, and meet with kindness and hospitality from Roman Catholics, who well know that I preach. We are sure to gain much in this country by having it well understood that we belong not to the national church.

Mr. M'CARTHY, in a recent letter, writes:—

As we were proceeding (my driver and myself) to F., where I was about to preach, he addressed me—"Sir, I fear I shall have to go to the bishop." "Why so, my lad?" "For going to hear you preach on Monday evening, Sir?" "Why should you go to the bishop?" "The priest will send me." "How will the priest find that out?" "I must tell him at my next confession, and he will not give me absolution if I do not go to the bishop." "Do you think you are bound by the law of the Lord to do every thing the priest enjoins upon you?" "Yes, Sir." "If he were to command you never again to eat or drink, would you think yourself bound to perform that injunction?" "No; for that would not be right, to command me to mur-

der myself." "Very well, my lad, you admit a case in which you would not adhere to the mandate of the priest; whether is the murder of the body or the soul the greatest evil? To be sure, the murder of the soul is. The law of the Lord, or the word of God, is more to the soul than food is to the body; you would not think yourself bound were he to command you to murder the body, how much less should you mind him if he should bid you murder your soul!" "Then would you, Sir, advise me to disobey the orders of my clergy? How would you like if any person should advise your people not to obey you?" "I have, times without number, counselled them to do that myself, and that from the pulpit; not to adhere to the religious advice of any man, unless he can produce the authority of the word of the Lord for it. And he has no authority from it to command you not to hear and receive the word of God." "But, Sir, have you any authority from it to bid us do it?" "Yes: 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me,' John v. 39. Now, my boy, reflect on this, and think whether will you obey the command of Christ or the priest."

Mr. LORIMER writes to the Secretary:—

On the 21st I attended at F. I was not able to speak much, but various circumstances connected with the meeting refreshed my spirits greatly. It was more than usually large, and the people were evidently under serious impression about their eternal concerns. Besides this, it was truly comforting to see the old man, in whose house we met, opening the services for me by prayer; and his fourth son, a mere youth, closing them in like manner. The earnestness with which they prayed for the confirmation of my health, and for a blessing upon my labours among them, that I might be long spared to make known the way of life to poor sinners, together with expressions of gratitude to the God of all grace for the benefits they had already received by my visits to the place, were both comforting and edifying, and call for deep humility, and more devotedness and perseverance in the good work of the Lord. On the 23rd I also attended the monthly meeting in C—, a most interesting station, of which you are already acquainted, about four miles from —; and, if possible, it was more interesting on this occasion than ever. There were upwards of 100 people present, whose whole attention appeared engaged during the time I was speaking; and the gladdened countenances of some, as well as the tearful eyes of others, showed that they were comforted and impressed with what they heard. Every time I visit this place new proofs are afforded of the Lord's word working its way mightily among the inhabitants. May it increase and grow,

till every soul be subdued to the sceptre of Jesus!

A Reader writes—

Twenty persons have made application to me for Testaments; I have given six. The Bible truly is that stronger power which overcomes the strong man, and deprives him of his possessions, which he had long enjoyed in peace; that taketh from him the armour in which he trusted, and divideth his spoils. Oh that we may have grace to wield it faithfully! May it drive away cruelty from dark places, and may that peace which Jesus left with his people be established in every portion of our country!

Another Reader—

Our prayer-meetings are still well attended, as you may see by my book. The little cabins where I hold them are often well filled with young and old, and for the last month I had several Roman Catholics to join in the prayer-meetings, and listen to a simple word of exhortation. On one occasion, last week, when the meeting was ended, I was surprised to see a Roman Catholic who was present come forward to shake me by the hand, and in presence of all the people to invite me to come and hold a meeting at his house at any time I pleased. This is the first time I have had such an invitation, and, with the blessing of God, I am determined to make a trial. What encouragement it will receive I know not, but I am inclined to think and hope it will prove useful to the interest of the Redeemer's kingdom.

Another Reader—

Having a few days ago visited a Roman Catholic man who has been confined to his bed for some time past, on entering the house I found his daughter, a girl of about fourteen years of age, sitting by his bedside, reading

the tract called "A Dying Thief and a Dying Saviour," which I had given her a few days before; thus endeavouring to direct her poor afflicted parent to the Saviour of lost sinners. As soon as my arrival was announced to the sick man, he called me to his bedside, requesting I would read for him. I then read the tract just mentioned over again, and also the third chapter of the Gospel by John, making such remarks as seemed applicable to the occasion, and then prayed with him. During this time he seemed to feel the deepest interest in what he heard, and repeatedly implored God to have mercy upon him, a poor sinner; and, when leaving, earnestly requested I would soon pay him another visit.

Another Reader—

Although our progress may not be according to our wishes, yet we have reason to thank God and take courage. There are a few that I hope are inquiring for the way to Zion, with their faces thitherward; and I often meet a few friends for spiritual conversation, reading, and prayer, and many of the inhabitants of the destitute mountains hear my Irish reading with approbation and esteem. It appears to me that there is reason to hope that priestly superstition and error of every description will fall to the ground. A spirit of inquiry for the most important of all concerns, the salvation of the immortal soul, seems to spring up in some parts of the country. It would be impossible for me to give an account of the various interesting conversations which I have with my hearers during a week; but suffice it to say that I hope the time is not far distant when it can be said, "They received the word with all readiness, and searched the scriptures daily, to see whether those things were so." In many parts of the country some of my hearers felt thankful for the religious instruction their children were receiving, but much more for the glad tidings of salvation by Jesus Christ.

Contributions, including some by the Rev. Stephen Davis, and also some from Devonshire and Cornwall by the Rev. Joseph Davis, and from Dublin and the north of Ireland, together with sums almost daily coming to hand, in connexion with the closing of our year's accounts, up to the last day of April, shall be acknowledged in the June Chronicle, as well as in the Report, which we hope will be ready by the 30th of May. We trust this delay will be excused.

From Mrs. Burls and Mrs. Risdon Parcels of Clothes, &c. have been received with thanks.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., 19, Bridge-street, Blackfriars; SANDERS, 104, Great Russell-street, Bloomsbury; GLYN, HALIFAX, MILLS, and Co., 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, Dublin; and by any Baptist Minister, in any of our principal towns.